Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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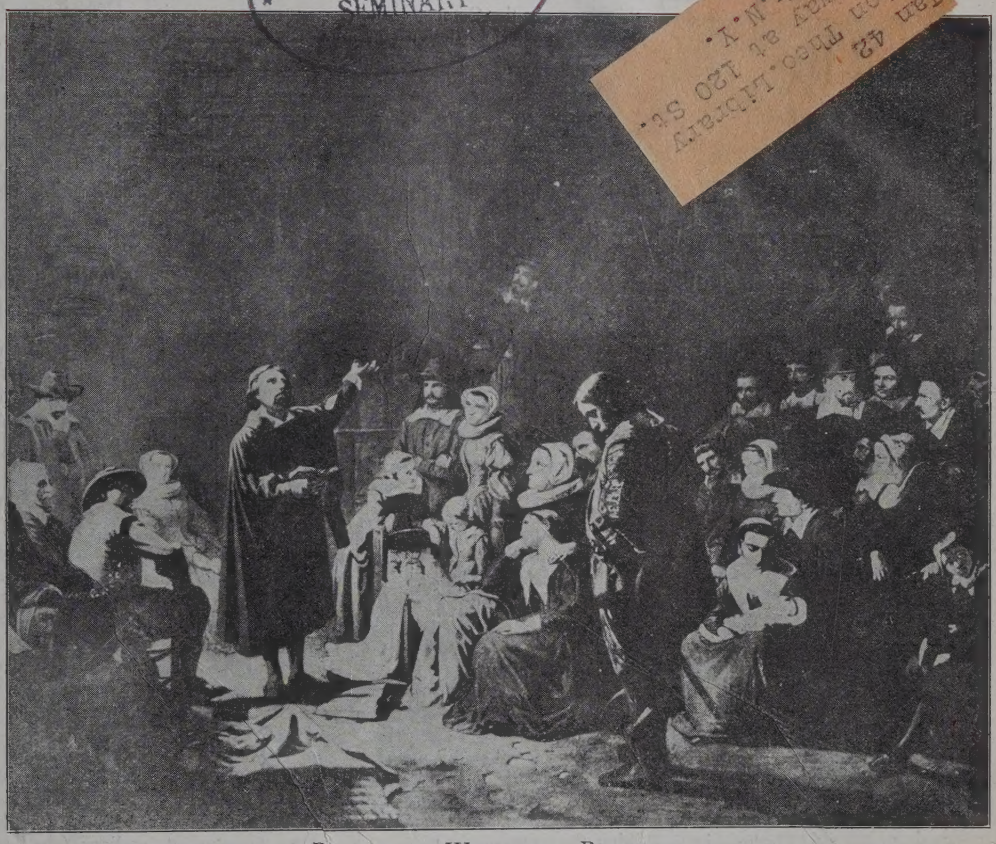

Pilgrims at Worship in Plymouth

"THANKS, AMERICA"

Allison Hopkinson

"Thanks, America!"
For pilgrim feet on alien sod;
For pioneers with dreams roughshod;
For patriots with face toward God;
"Thanks, America!"

"Thanks, America!"
For steepled hills against the sky;
For unchained truth uplifted high;
For freedom born where heroes lie;
"Thanks, America!"

"Thanks, America!"
For common folk with thoughts sublime;
For homes erected on love's design;
For heights toward which all souls may climb;
"Thanks, America!"

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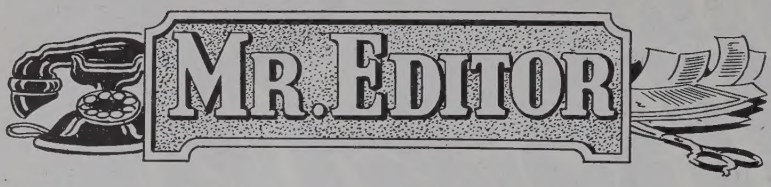

"God Bless America"

Mrs. MacDonald is so Scotch that it is sometimes very difficult to understand what she says because of the broadness of her brogue. Her nearest neighbor, Mrs. Schneider, is German, so German that it is also very hard to understand her speech. Mrs. MacDonald came to America from Glasgow. Her brothers and sisters have been right in the midst of the most terrible bombing carried on by the Germans in their efforts to demolish British shipyards and shipping. Every word from her family has told of air-raids and bombings. Mrs. Schneider's father and mother, if they are still alive, live in that section of Germany which has received the severest attacks from the British air forces. No word has been received from them for many months.

But Mrs. MacDonald and Mrs. Schneider are close friends. They have been neighbors almost since they both arrived from overseas, both strangers in a strange land. The war has not interfered in the least with that fine friendship. When Mrs. MacDonald fell and sprained her wrist, Mrs. Schneider took care of her and cooked for Mrs. MacDonald's husband and son. When Mrs. Schneider's daughter was taken seriously ill, it was Mrs. MacDonald who came in at once and took care of the family.

God bless America. OTIS MOORE,
Pastor Methodist Church.

Kenilworth, N. J.

Appreciation

I received from Miss Leila V. Dingle, principal of the Harris Memorial Training School for deaconesses, at our Sunday morning worship at the Knox Memorial Church yesterday [August 19], a copy of ZIONS HERALD for July 9, 1941, and I was surprised to find on the front page a copy of the picture of my family, and an article by Mrs. Lee, the wife of our beloved Bishop Edwin F. Lee in the Philippines.

My wife and I wish to thank you most sincerely for your kindness in publishing the said picture. Words fail to convey our gratitude for the unfailing spiritual benefits that we have received from our conversion through the Methodist Church in the Philippines, and anything that we may be doing at present is just an act of gratitude for the noble work done by our Methodist people in America through their esteemed missionaries here.

I am enclosing herewith copy of our Laymen's Program and my report at our last Annual Conference. JUAN NABONG,
Lay Leader of the Philippines Islands Conference.

Manila, P. I.

Reminding the Editor

Congratulations on your new page on woman's work. I believe you will find it a welcome addition to ZIONS HERALD. We hope, however, that you will keep in mind that ZIONS HERALD has a circulation reaching far beyond the New England area!

(Mrs. Albert E.) RUTH BEEBE,
Chairman Department of Work in Foreign Fields, Woman's Division of Christian Service.

Brooklyn, N. Y.

Fire and Building Problems

In the interest of better church buildings, we are very appreciative of your publishing in the October 15 issue a cut of the attractive exterior design for the Roslindale, Mass., church. We are glad, too, that you are publishing the name of the architect who is responsible for creating the design. When I visited the church just before the fire, I remarked that a fire would help solve their building problem. This subsequently has happened three times now, and I shall have to stop making that unwise crack.

E. M. CONOVER,
Director Interdenominational Bureau of Architecture.

New York City.

To "Keep the Record Straight"

Just to keep the record straight, I am constrained to comment briefly on Marion B. Knight's excellent article urging Americans to "Keep the Pacific Blue" in your October 15 issue. I do so merely because some readers may have drawn from her account the impression that, as indicated by President Fillmore's "courteous letter which laid the foundation for a genuine friendliness which belching guns could never have effected," there was no real threat of force in Commodore Perry's approach to Japan.

Let us remember our history. David Murray in his "History of Japan" tells us that on July 8, 1853, "the American squadron, led by the 'Susquehanna' and followed by the 'Mississippi,' the 'Plymouth,' and the Saratoga,' entered Yeddo Bay." A Japanese writer, cited by E. W. Clement in his "Short History of Japan," says: "The American fleet stole into the quiet waters of Yeddo Bay, which had never before been plowed by a Western vessel, and amid the roaring of cannon, loudly knocked at the door of Uraga to awaken us from our long sleep." Let it be recalled that Commodore Perry then sailed away with his fleet, but not without promising that he would be back again the following spring and that it would be well for the Japanese to have a favorable response ready to President Fillmore's "courteous letter."

When the American squadron did return on March 8, 1854, it consisted of ten men-of-war with a complement of two thousand men. Let us now refer to the Official Narrative of the Japan Expedition (vol. 1, p. 235): "The question of landing by force was left to be decided by the development of succeeding events: it was of course the very last measure to be resorted to, and the last that was to be desired; but in order to prepare for the worst, the comn caused the ships constantly to be k perfect readiness, and the crews to be as thoroughly as they are in the ti active war." A further word from M history is worth noting: "It is useless t that it was on this display of forc Commodore Perry largely relied for t cess of his expedition."

Mrs. Knight's appeal for "keepin Pacific blue" is well taken; but it i to stress too much the velvet glove mailed fist of American economic im ism. It is true enough that "the Ja heart is responsive to kindness," but the Japanese ambassador presents the of a Samurai to the town of Fairhaven, in token of appreciation of kindness re just prior to Commodore Perry's vi Japan, there is deep irony in the inc Does it not mean that Japan acknow indebtedness to the United States fo sons taught her in realistic diplomac so, let American Christians be the fi admit the folly of past dissimulation remove the threat concealed in our faultless diplomatic exactness in dealing Japan. T. T. BRUMBAU
Methodist Missionary Recently Returned Japan.

Columbus, Ohio.

Will Have Nothing to Do with Either

Why does not ZIONS HERALD enthuse Oscar Poeld's clarifying article about ious freedom in Russia, as it has articles exposing the Nazi tyranny in many?

Leslie Weatherhead, famous B preacher, in his recent book, "This I Victory," declares: "One would not be prised if it soon became obvious that R is the greatest menace to Europe's true being. Its leader exhibits a cold, treach tyranny compared with which the swa the Czars was as benign as that of F Christmas."

In the September issue of the *Atla* William Henry Chamberlin, probably best-informed American about conditio Russia, says: "I doubt whether Stalin be vindicated personally by the great a of history which he must now face. W I read his appeal to 'comrades, citi brothers, and sisters,' I thought of the lions (the figure is sober truth, not rh cal exaggeration) of ghosts of his vic who might rise and respond in moc derision. I thought of the villages Ukrainia and the North Caucasus, decim by the state-organized famine of 1932- I thought of the freight cars I had packed with wretched kulaks and their and children and old men, driven from homes and dispatched, many of them cruel, lingering deaths in the serf labor centration camps of North Russia and ria. I thought of some of the finest of sia's intellectuals—engineers, physicians, fessors, scientists—broken on the whee fraudulent sabotage trials. If Stalin's vic could rise from the dead and march in order through Moscow's spacious Red Sq it would be several days before the proces would come to an end."

The gentle reader wonders if this reminds ZIONS HERALD of *Nero,* and if

(Continued on page 1042)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

OLUME CXIX ★ BOSTON, *Wednesday, November* 12, 1941 ★ NUMBER 46

Non-Resistance in Giving

ERNEST FREMONT TITTLE

to him that asketh thee, and from him that would borrow ee turn not thou away.—Matthew 5:42.

n this saying of Jesus a scholarly commentator writes: ing to a beggar—this is one of the worries of life; Jesus says, do not resist it. This wise yielding to the oles and injustices of the world is a mystery which ly illuminated by the indwelling Spirit." In other ls, when you meet a beggar, your concern, naturally properly, is for yourself. So what you have to con- is how you may get rid of him with as little annoy- as possible. And the wise thing to do, according to , is to yield to his importunity; although why this se, God only knows!

believe that every saying of Jesus has relevance to n this world, and not only to life in the world to . By certain of our present religious guides it is said that the teaching of Jesus, inasmuch as it voices bsolute, cannot in this world be reduced to practise. being said that we cannot in this world accept Jesus ir guide but only as our judge, acknowledging the of what He says—and our own inability to do it. if not in this world, in what world are we to love nemies? Is there to be enmity in the world to come? t in this world, in what world are we to act on the g "Give to him that asketh thee, and from him that d borrow of thee turn not thou away"? Are there beggars and borrowers in heaven? As a matter of much of the teaching of Jesus has relevance only to tions that obtain in this world. Hence, to say that annot in this world practise this teaching is tanta- nt to saying that this teaching is impractical. This I ot believe. When I come upon sayings of Jesus which ensible people" think are impractical, I feel bound member that policies and practises which in our time received the endorsement of "all sensible people" led to an overwhelming disaster. So far from being actical, the teaching of Jesus is, I believe, the only ing that *is* practical in the sense that it makes for able results.

is a fact, however, that Jesus seldom if ever lays *rules* for action. We are left to figure out for ourselves the specific steps that require to be taken, the concrete things that require to be done. And when we undertake to do this, there are, I cannot but think, two dangers to be avoided. One is the danger of taking Jesus too literally; the other is the danger of taking Him too easily. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." To suppose that what is here commanded is a giving that asks no question is, perhaps, to take Jesus too literally. To suppose that all that is here commanded is an occasional giving that involves no sacrifice is certainly to take Him too easily. As a matter of fact, our generation is not inclined to take Jesus too literally; it is inclined to take Him too easily.

How much could I give if I wanted to? That question, when I raise it in the presence of God and of my own conscience, proves to be a very disturbing question indeed.

St. Paul, when he bade farewell to his Christian friends in Ephesus, said, "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." It *is* more fun to give than to get, as any man knows who has himself had experience both of getting and of giving.

Self-denial takes different forms. One man denies himself certain pleasures of the table in order to enjoy good health; another denies himself good health in order to enjoy certain pleasures of the table. One man denies himself a large number of social engagements in order to find time for reading; another denies himself time for reading in order to take on a large number of social engagements. Self-denial in some form is unescapable. We humans are not in a position to decide whether we shall deny ourselves or not. We only are in a position to decide in what way we shall deny ourselves.

Here is a man of whom it is said that he has never denied himself anything. He is as thoroughly selfish as a man can be. Always, he is out for what he can get. Never, on his own initiative, does he give to anyone or to any cause. Repeatedly, he refuses to give when he is asked to do so. If, occasionally, he does break down and make a subscription, the amount of his check is ridiculously small. But is it true that he has never denied him-

self anything? On the contrary, he has denied himself everything that is greatly to be desired.

I have a friend in New England who is the owner of a small factory. He is, I am glad to tell you, making money —but not too much of it; for he is undertaking at once to raise wages and to reduce prices, in the belief that this, perhaps, is one way to solve the problem of distribution. Four years ago, during a brief winter vacation which he spent in Florida, he met, in a swank hotel, a man of his own age—middle forties—who had retired from business in the belief that, having made enough to live on very comfortably, there was no point in exerting himself merely to the end of increasing the amount of his income tax. When the ice was broken, my friend said, "But you will soon tire of this. You can't be happy doing nothing. Why don't you look for something to do that would contribute to the good of others—underprivileged boys, perhaps?" The answer was a cynical laugh. Recently, these two met again. And the man who four years ago had laughed at the idea of looking for something to do that might be of benefit to others frankly confessed that he was bitterly unhappy, that he and his wife were sick of the crowd they played with, sick of each other, and very sick of themselves!

It is indeed more blessed to give than to get. He who turns away from opportunities to give lets other people down. He also lets himself down badly.

Some us hunger and thirst after adventure. If only we could hunt big game in Africa! If only we could climb mountains in Asia, or fly with Admiral Byrd over the unexplored regions of the Antarctic! But here we are, tied down to a job that does not permit of adventure! So we may think—and be wrong. Right where we are, adventure aplenty may be found. It may be found in doing a better job than we are now doing. It may be found in earnest effort to give to our daily work the sense of a divine vocation. It may be found in lending a hand to others in their hour of need. It may always be found in the giving of money.

With money you can participate in adventures that are now more greatly needed than any attempt, say, to scale Mount Everest. With money you can give milk to children who are suffering from malnutrition; you can contribute to the support of hospitals, schools, and churches without which the world would be poor indeed; you can contribute to the relief of human suffering in every part of the world; you can help to promote causes that must be promoted if the world is not to sink into another Dark Age. With money you can do wonders—and have the time of your life.

Another reason why a man should give, and want to give, to the limit of his ability was brought out by Jesus when, to His disciples, He said, "Freely ye have received, freely give."

The first part of this saying is undeniable: freely we have received many things that we cherish. At this moment, we are met in a church which some of us have freely received. It was not our money that helped to erect these walls. We are met to worship God, and our freedom to worship Him in accordance with the dictates of our own conscience is not due to any sacrifice that we have made but is, undeniably, due to sacrifices that others have made.

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name
Yea, though I walk through the valley of the shadow of
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.

That, we have freely received.

And how have we received the Christian faith? have we received a civilization in which there is regard for human life, some recognition of the and dignity of man, some concern for the welf others, some consideration for the weak and for w and children, some feeling of pity and compassion, practise of mercy and forgiveness? The answer, niably, is that all this we have freely received in quence of something that was done for us, long ag One who gave up His life on a cross. To be sur civilization we now know is only partly Christian. is much in it that is antichristian! But the elements that *are* Christian and that we so highly regard, that we can no longer take them for granted, may serve to remind us that the dearest of all our posse were bought with a price that was paid by others not by ourselves.

Freely we have received, and it surely follows th ought freely to give. There is a very small creature w is commonly despised and (in polite circles) rejecte is known as the flea. And it has this distinguishing acteristic: it freely receives but does not freely giv fact, it is only a receiver, that is, a *parasite.* But after all, is pardonable in a flea, inasmuch as it *is* a is inexcusable in a man. A man ought to be ashame act like a flea. "Freely ye have received, freely give.

In the light of Christian faith, a man can see that obligation to give derives not only from what he ha ceived from others of his own kind but also from he has received from God. In Jesus Christ, the ete love of God became a fact in history. In Him, God sp and acted and suffered that the sons of men might perish but have eternal life. This the early Christ knew in their hearts. This was the good news they claimed to the world. And this was the source of t motivation.

We can let other people down. We can let ourse down badly. But can we let God down? Can we d Him who is merciful and gracious unto us, treating far better than we deserve? Yes, we can do even that. have a terrible capacity for ingratitude and selfishn There is this, however, to be said: When a man sees G in Christ, he *may* deplore his own selfishness; he desire to give to the limit of his ability; and, recogniz his own weakness, he *may* turn to God in earnest pra for grace to help him give to the limit of his ability.

"Give to him that asketh thee, and from him that wo borrow of thee turn not thou away." No doubt, this turbing saying admits of various interpretations. Bu does not admit of complacency in the presence of hun need. In a time like this, it calls upon us to hold noth back that we are able to give. Some of us who are "p pared to give our lives, if need be, for the things we lieve in," are, apparently, unprepared to give our mo Some of us who are prepared to give money are, app ently, unprepared to say or do anything, for Christ's sa that might get us into trouble. In the one case we o our lives but hold back our money; in the other, we o our money but hold back our lives. If only we had t vision of God in Christ which constrained the early Ch tians to give their all!

The Armistice Day Call to Methodist Youth

Was It Wise?

JAMES CANNON, Jr.

ıe writer thinks it unwise for any organization of Methodist Church to issue a nation-wide call con- ing action by our National Government in the pres- World War, thus injecting The Methodist Church, ıch, into the matter of approval or disapproval of gov- ıental action, about which there is such conscien- difference of opinion.

ıave only recently seen the minutes of the first meet- held at Baldwin, Kansas, of the National Conference ıe Methodist Youth Fellowship. At this meeting there about seventy voting members. The press release ı Baldwin intimating that the conference was repre- ıtive of 2,000,000 Methodist youth produces a wrong ression, for the Youth Fellowship has not organized),000 Methodist youth and has no authority to speak them in such omnibus fashion. The Baldwin con- nce specifically recommended "that Armistice Day, ember 11, 1941, be set aside as the time when the hodist Youth Fellowship shall rally throughout the on to keep the United States out of war." The con- nce also recommended: "political action: (1) repeal scription; (2) work for civil liberties of soldiers."

he October News Letter of the Youth Fellowship for passage of resolutions, telegrams and a flood of rs to the President and Congress. The News Letter states that "the secretary of the National Conference he Methodist Youth Fellowship shall inform confer- members of issues before Congress and recommend on based on the policy of the conference." So, in ac- ance with this sweeping Baldwin authorization given ne individual, the secretary in the News Letter empha- s the question of the repeal or modification of the trality Act, and recommends writing or wiring Con- s against such action.

ertainly every individual has a right to express his scientious convictions, either by voice or in the press. to attempt to line up Methodists as a body on the ent peace and war issues, the writer thinks is unwise, is unauthorized. Whether the Gallup poll is absolutely ect or not, it has become accepted as a fairly accurate s-section of the views of the American people. The just published on the question "Which of these two gs do you think is more important, that the country out of war or that Germany be defeated?" indicates er cent for defeat of Germany, 32 per cent for keep- out of war. On the question of whether President sevelt has gone too far or not far enough in his cy of aiding Britain, the poll indicates "57 per cent ıt right, 16 per cent not far enough," a total of 73 per in favor of present, or even stronger policy, 27 per voting "gone too far."

object to this procedure of the Youth Fellowship be- se, as a Methodist, I do not think that an effort should made to line up Methodism, as such, on one side or other on this great question. My individual position clearly stated in an "Open Letter to Secretary Hull" May 18, 1940. Force is both necessary and Christian naintain order; to protect the weak and innocent from violence, robbery, and persecution; to prevent riots and mob law; to defend our country from unjustifiable at- tacks. The police, courts of justice, the militia, and the army and navy all use force as a method. So far as I know, not even pacifists refuse to accept such protection. I firmly believe that the same principle applies in international relations. The United States after World War I, by her refusal to enter the League of Nations, shirked her respon- sibility and duty to use her power and influence to secure a just and righteous peace. A great nation like the United States must accept responsibility in international life. The Christian nations, under Charles Martel, defended them- selves and Christianity from the Mohammedan hordes at the Battle of Tours, and under Sobieski they fought and defeated the Turks under the walls of Vienna and pre- served Christian civilization. I think they were right. Hitler has attacked and cruelly, brutally treated nearly all the countries of Europe, and still wages war against Russia and against Great Britain and her dominions. His book "Mein Kampf" is a self-revelation of his despi- cable character and his ultimate aims.

I believe the United States must meet her responsibility to go to the rescue of China and the oppressed nations of Europe for the defense of civilization, for the right to freedom of speech, the press, the seas, and religion, or be condemned by history and by God for selfish isola- tionism. The comand of the Lord to "love your enemies" is not inconsistent with the punishment of evildoers. God loves and desires the salvation of sinners, but He hates sin, and will punish evildoers. Our Lord also declares, "They that take the sword shall perish by the sword." Hitler has taken the sword. He shall perish by the sword. By whose sword? Not by his own, but by the sword of those whose duty it is to defend the innocent, persecuted, helpless people.

I insist that the Scriptures do not make peace the great- est virtue. Justice and righteousness are the foundation of any permanent peace. St. Paul declares, "First pure, then peaceable." It is exceedingly unwise to attempt to commit Methodist youth specifically to a definite form of activity on a question of such tremendous world im- portance, concerning which the ever-growing sentiment of American people is that Hitlerism and all that it stands for must be destroyed.

"FIRST I KNEW YOU—THEN CHRIST"

E. Pearce Hayes

"First I knew you—then Christ."

These were the words of the colonel of the Chinese regi- ment. No higher compliment could be paid to any man than to have it said to him, "I saw Christ through you."

An ordinary army man, the colonel had never been interested in the church; in fact, did not know what it was all about. Certainly he would be the last man to enter a church building to listen to a sermon.

But in the city of Futsing we have a Social Center

(Continued on page 1033)

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

Words of Fire

Bishop Paul B. Kern of the Nashville Area delivered the Jarrell Lectures for 1941 at Emory University, Atlanta, Ga. His addresses have been gathered together and printed under the title "Methodism Has a Message!"* This series has as its background the union of three branches of American Methodism, our present united church. The consummation of this merger, the largest in the history of Protestantism, gave rise in this episcopal leader's mind to the question "Has this great church a correspondingly great message for our day?"

In answering this query, the author notes "the correspondence discoverable between the original emphases of the early Methodist movement and the conscious spiritual needs of this present hour." He further shows "that the Wesleyan interpretation of religious truth and its approach to the problem of making the eighteenth century Christian is deeply suggestive for Methodism in this moment of her new birth." In saying this, he advocates for today no slavish imitation of yesterday's forms, but rather the more delicate and essential task of pouring "old wine into new bottles." There slumbers in the heart of Methodism, he says, "a fire that needs only a divine spark to set it blazing with light and power in this dark and disconsolate time."

Bishop Kern divides his material into seven chapters: "The Authority of Religious Experience," "The Church of the Living God," "Evangelism and the Saving of Souls," "Human Society and Social Reform," "Christian Nurture and the Educational Proce "Spiritual Discipline and the Culture of Religious ing," and "The Everlasting Gospel in Our Day." writes with a keen sense of the liberties that Meth ism may logically stress in an era of threatening tatorships. The book is written in Bishop Kerns's w known style—a scholar's appreciation of truth p an evangelist's passion for individual and social rig eousness.

*Methodism Has a Message! By Paul B. Kern, a Bishop of The Methodist Church. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.75.

Steady Advance

Every loyal Methodist in New England ought rejoice over the steadily growing circulation of Zi HERALD during the last two months. Hardly a m delivery—of which there are five each day—fails add to the mounting total of subscriptions or to bri letters of encouraging commendation for the pap At this writing, Boston District still ranks first in t number of subscriptions underwritten, with Worc ter District a close second. The Northern and Augu districts are "neck and neck" with the same numb of subscriptions. The Springfield, Lynn, Norwi New Bedford, and Southern districts have all ma good gains. We hope next week to publish the l in full, and confidently expect to be able to rep two or three districts as having reached their to goals. We regret that, through an oversight, the nan of the Milford church on Worcester District w omitted from the list published in last week's HERA That quarterly conference cooperated loyally underwriting five new three-year subscriptions.

Family Page

We are pleased to announce that, in response many requests from our readers, another new fe ture has been added to the HERALD. In next week issue a "Family Page" written by Bernice M. Wrigh who is excellently fitted for the task by training an experience, will appear for the first time. Mrs. Wrigh is the wife of Rev. Donald G. Wright, minister Maple Street Methodist Church, Lynn.

No Further Participation

Registering the belief that "our nation can best serv mankind by abstaining from further steps toward ful participation in the present war," the Methodist Com mission on World Peace at its annual meeting i Chicago last week sent out a statement to the mem bers of The Methodist Church urging that this coun try take immediate steps toward a peaceful solutio of the Far Eastern question. The majority of th members of the commission voted for the statement though there were some dissenters. It is understoo that a minority statement will be issued. While pro nouncements from the commission are not the offici voice of The Methodist Church, they do reflect i general the peace sentiment of Methodism. When i comes to particulars, however, there is a wide differ ence of opinion regarding ways and means by which peace is to be achieved.

THANKFUL FOR EVERYTHING

is human nature to be thankful only for those s that bring immediate pleasure or satisfaction. men take a long-range view; fewer still are able nse values that can accrue to them under the of pain and disappointment. Most of us are undly impressed with "material blessings," while ass over rather lightly so-called "spiritual bless- ' Our thanksgiving is partial. Our gratitude for nost part operates on a pagan level. It needs to ted up to a larger comprehensiveness that it may in the whole of life and the length and breadth e divine purpose. As we approach Thanksgiving this year, we are particularly in need of the pro- d insight that this is God's world. We ought to vith new fervor, "All things come of Thee, O ."

. Edward A. Birge, a great scientist and at one president of the University of Wisconsin, in a written in 1922 set forth his religious convic- , and paid high tribute to the influence of both nother and his father in shaping his Christian life. aid of his father:

> e had a singularly religious nature. He lived and alked with God in a higher sense of those words than nyone else that I have known; and, like most such en, his fellowship with the Father expressed itself in ith and in life rather than in talk. I owe it to him that hen, as a raw youth, I began to look at the world r myself and to form a working philosophy of life, I d so under the guidance and inspiration of the central eas of the Bible. From the first I was taught to look such truths as that which Paul packs into the five ords "All things are of God." I quote this as the ortest expression of a fundamental belief expressed the Bible over and over again in many ways and many places, and a truth that is central both in the d and the New Testaments. The Preacher furnished an ually brief statement in the older revelation, in the ords "God that doeth all."
>
> is truth my father believed—and taught me to believe not as one of those things that are in the Bible and erefore to be accepted as true in a vague and general rt of way. On the contrary, he believed it as did the iter of Job, as did the author of the one hundred d fourth psalm; he accepted it as St. Paul believed it d as our Lord taught it, that is, as one of the most ndamental of the working beliefs of religion. So it was r him and therefore for me a central truth for the inter- etation of thinking and of life, and it enters into both many directions and on countless occasions.

in Dr. Birge's letter is found the basic secret of and thanksgiving. "This is my Father's world." we do need to appropriate that powerful truth se days of darkness and doubt!

us give thanks to God, who created this world ll that is therein, who made us in His own image, guides the destinies of the race through cloud unshine, in war and peace. For what, then, are we to be thankful? Answer: For everything. For bread, for clothing, for financial prosperity, for homes, for friends, for the wholesome pleasures of life—yes, for all these; but not exclusively for material benefits, lest we become mere selfish pagans and our God simply a God of good luck.

We must see things whole. We are under obligation to endeavor to survey the entire range of God's goodness to the children of men and, in so far as we are able, to discover the hidden spiritual blessings that lie concealed in the hard struggles, the bitter disillusionments, and the painful sufferings of life. It is our duty also by observation and fair judgment to develop a keen sensitiveness to the ways of Providence in dealing with ourselves and our fellow men. Have we made spiritual progress in the midst of financial reverses? Thank God that He prevented our being damned by dollars. Has character grown stronger under the stress of pain? Are we seeing the realities of life more clearly and more keenly because we have suffered? *Laus Deo*—praise be to God. It is a hard world, but it is the best possible world for achieving the purpose in the mind of God from the beginning of time.

What a marvelous manifestation of His love that He will not "let up on us"! How strong and wise and loving He is in ever working in our hearts and minds for the one great end—that we should become like Himself! He could compromise and give us the pleasing, hurtful things—bodily ease and comfort, idle pleasures, ego-building experiences, freedom from all care, plenty of money, nothing to do. But under such weak surrender of the eternal purpose and such expressions of superficial love on His part, we should rapidly degenerate into jelly-fishes and cease to act like men.

Possibly, under the stress and strain of trying experiences, a man may be inclined to say impetuously, "Let me be a jelly-fish," but in his heart of hearts he thinks he is meant for something higher and nobler than a mere pulsating existence. Who can understand the meaning of pain? Baffling is the problem of evil. In some of its aspects it seems to give the lie to the goodness of God, but let us not forget the disciplinary value of hard experiences. Christ—the love of God in living demonstration—is the pledge to which we must hold until we can understand the strange mystery of suffering.

God is good. His ways—past finding out—are good. We are in His hands. "In him we live, and move, and have our being." At this Thanksgiving time we lift our hearts in praise for all—not part—of His wonderful kindness to the children of men.

Large and Small

Every Church Counts

LEONARD P. IVES

No minister or church needs to present an inferiority complex. Preacher, you need never apologize for the location of your parish at some four corners. It really doesn't matter if someone says, "Oh, yes, that must be the place where the railroad crosses the highway. I am not familiar with all the smaller churches of the Conference."

I believe that we should use wisely and sparingly the terms "large" and "small" as applied to churches. A so-called large church might be small in the members that maintain the spiritual glow, small in concern over God's other children, small in friendliness. On the other side, a so-called small church might be large in the number of spiritual fires burning on the altar of consecrated hearts, large in concern over others for whom Christ died, large in sacrifice for the mission of Christ to our bewildered world, and large in true friendliness. Of course, the reverse may be true. A large church may be large and a small church may be small. The size of the building and the number of members are not the determining factors, but rather the individual members who are in touch or out of touch with Christ, the living Head of the church, and whether they are fitly framed together in a great body of the holy catholic church.

The church that is alive to Christ is great anywhere. A church that has forgotten to make Christ real is small anywhere. One body of Christ was nailed to a cruel tree and placed in a tomb. This body could not be held by the fetters of death. He came alive and lives in the Body of all true believers in His way of life. What He did in that body, we are to do in this Body.

Mrs. Austin of —— was part of a large church. Her cathedral was in a town of 600 and was one of two churches. She lived five miles away and owing to illness and age was deprived of worshiping in the place that she loved. She had been there regularly with her family through the years. Her pastor served this church and three others. When the stars went out of his sky, her interest and her prayers put them back. It was like making a pastoral call in heaven to see one so devoted. A year came for redecoration of the church and rededication. When told that each of the 125 members was asked to present a gift of one cent for each year of the church's history, she said that she desired to help. She went to a tiny chest filled with the keepsakes of the years, and found there a tiny coin and pressed it into the pastor's hand. It was a gold dollar, and I turned it over and saw it bore a date of long ago. It inspired others, and our gifts bought the needed materials, and willing hands of men went to work, and soon the interior was shining with a splendor that was fitting for the house of God. Of course I redeemed this coin, and hold it as it shines in the light of sacrifice. The giver went on to heaven, but the light still shines in a large church.

Two men lived in a little town of two churches and one general store. They worshiped—or they made the motions—in the same building. They were—or claimed to be—Methodists. When one, a carpenter, approached the general store and found the other, a clerk, on duty in the store, he would turn away and travel ten miles to make his purchase because he didn't love his fellow odist. At the communion service, they would go to the altar, but at different times. The preacher sense a barrier of unbrotherliness. These men were ing a small church.

A family was far from home and decided to wo in a city church with a great name and program. went a little early so they might obtain a seat. They time to offer a silent prayer and to observe a bea place of worship. It was good to be in the house of though 1500 miles from home. A little later, crowds and were cared for by a band of very professional us Presently the family of five were told that they we someone's pew and that they might find seats away somewhere. They had no idea of taking another's p but I wonder—I wonder where Christ sat that Su

George Davis was a trustee, treasurer, sang in the c was in the house of God whenever the doors opene man of culture and education with a pleasant appear he was a joy to any pastor. George said to me, " church is my life. I do not belong to a single orga tion outside this church." To hear his voice and to his smile was to know you were in a cathedral. church was rebuilt, and every day after work in a surance office, he would come to put devotion into cement that held the walls secure. That church of members was a great church. Young people, both s caught something of this love for the church and fo their place of duty to carry on. "The spirit of man is candle of the Lord."

Linger awhile in a church on the edge of the Adi dacks—a church with only 225 members. A preacher a sense of holy fellowship. The worshipers bow to p they all love one another, though they may differ. T are no barriers through the years. Any sermon ough be great with an atmosphere like that. Mrs. F., presi of a Sunday school class, is busy after church get clothes or money for a poor family they all know. M H. wants to know how Mrs. M. came out of her op tion. They may pray in the service for someone by na The Woman's Society raises $700 for home and fore missions. Why not? They see that the world belongs gether. Someone says after church, "Let's all go to chu again tonight." The pastor, who preaches in two ot churches and returns tired for the fourth service, will greeted by loyal hearts. A great church—a large chur

Preacher, you may be the pastor of a great chu right where you are. You can't do it alone, but with loyalty and devotion of others you can, remembering say, "You and I and Christ." Let's give up saying church is small and doesn't count. Every church cou every church that meets the needs of the commun with the message of Christ is a large church.

The church rises or falls together. Let there be fellowship between the crossroads and the market pl among ministers and people. Let large or small be p nounced by the Master Himself. Let the world see Je again.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

sons from Failure. VIII. Absalom.

om, the son of David . . . —2 Samuel 13:1.

bsalom is a most interesting character—though the est is a painful one. For he squandered his oppor- ies as completely as Esau, yet no man was ever more pletely in control of the passions of the moment, none r able to move toward a distant goal. Like Saul, he in defeat; but, unlike Saul, he knew no inner gle, his life was well integrated, quite sharply focused. had many of the great qualities of his father David— patience, his charm, his skill in dealing with men, his gy in action. He is an example of how a false center- of life will vitiate all the good qualities of a man and e end bring him to a ruin that has not even a touch lignity about it. For Absalom perished as a traitor is king and country who had defiled the most sacred uman relationships and had matched the vileness of crimes by the grossness of his folly.

over Ahithophel said . . . I will smite the king only: . . . the saying pleased Absalom.—2 Samuel 17:1-4.

bsalom was completely focused on himself—so com- ely that God and his duty to God, the nation and his lty to the nation, his father and his responsibility as a were just so many empty phrases without any mean- at all to him. He lived in a world in which the high- good was his own will, and the ultimate aim was the faction of his own pride. Nothing else counted. hout a single qualm of conscience, without a murmur self-reproach, without a thought of self-distrust, he ed on straight toward the goal that he had set for self. If his path led over his father's body, so much worse for his father.

he dishonor of his father by the public seizure of his cubines, the slaughter of his father—these things were ged by Absalom simply on the basis of their effect is own fortunes. It never occurred to him to see them he actions of a monster of depravity. How could he n his own will was the only thing he considered? l might have had his moral conflicts, but Absalom far too well integrated for that.

avid had once been cruelly treated by an ungrateful , hunted like a wild beast by a monarch whom he served loyally, for whom he had hazarded his own And he had had that cruel tyrant at his mercy. But had not taken his life, because he saw in him the d's anointed. Absalom had also been ill treated by king, but no thought of the sanctity of God's chosen r held him back from exacting vengeance. David saw life and fortunes in a broad setting in which they e not central at all—he saw them over against the esty of divine power and goodness. For Absalom, the le horizon was filled by his all-important self.

ence, every one of the qualities in which Absalom re- bled David was in him hideously twisted. The patience of David was rooted in a faith that human destiny was directed by God and that it was the way of wisdom as well as of righteousness to wait for His leading. Absalom's patience was the cold-blooded self-restraint of the ambitious schemer, biding his time in treacherous deceit. The charm of David had been consecrated to the cause of Israel, while Absalom appears as the self-seeking demagogue, stealing the hearts of men and for his own advantage leading them to their own undoing. The magnificent energy of David had struck down Israel's foes in quick succession. Absalom's was the deadly stroke of the cold-blooded assassin.

And Absalom . . . said, The counsel of Hushai the Archite is better than the counsel of Ahithophel.—2 Samuel 17:14.

But the man whose world is centered completely in himself is not living in the real world at all, and the real world will break him sooner or later. Such mad selfishness as that of Absalom includes always as a matter of course a consummate vanity. In the end it was this which brought about Absalom's ruin. He was, after all, a fop, not a hero; a dandy, not a king—witness his pride in his beautiful hair. His vanity blinded him to the wisdom of Ahithophel's advice to strike at the fugitive David before he could rally his forces. When Hushai painted a grandiose picture of Absalom in his own person leading the grand levy of all Israel, the would-be monarch revealed himself as a conceited fool as well as a moral monster. He was oblivious to the peculiarly loathsome aggravation of his crime involved in a direct participation in the murder of his father, and he was equally blinded by his outrageous vanity to the egregious folly of giving to his father and the veterans who surrounded him the one thing they needed—time. Ahithophel knew at once that all was over, grim realist that he was—a strange and dreadful man, all head and no heart, and therefore not wise and not realistic, after all—and he wasted no time in paying the forfeit for his own folly in choosing a fool for a leader.

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: . . . Now Absalom in his own lifetime had taken and reared for himself a pillar, . . . for he said, I have no son to keep my name in remembrance: . . . —2 Samuel 18:17, 18.

It is with a touch of grim irony that the story of Absalom comes to its end in the contrast between the traitor's grave in the midst of the forest in which his madness met with folly's due reward, and the pompous monument which he had reared to keep his memory fresh. It was kept fresh—the memory of a wretch whose insensate selfishness led him to ever lower levels of baseness, and then in the form of a besotted vanity betrayed him to a shameful death. For Absalom died as a fool dieth, going in blind complacence to the end that folly prepares for her dupes.

A Page of Poetry

"EARLY-AMERICAN"

MADELEINE SWEENY MILLER

NEW ENGLAND sets her antiques out
On shaded lawn to sell.
The luster jugs with broken spout,
Old sleighs we love so well.
The "what-nots" with their willow ware,
The spinning-wheel, the chair
That Uncle William sat in when
"The North" took Devil's Den.
The butter-churn, the cracker-jar,
The quilts where patchwork daisies are;
The ox-yokes and the babies' bibs,
Hair sofas, walnut cribs.

Antique ideas are out for sale,
Ideas grown too stale—
The notion we can be at peace
Until our warring neighbors cease
To crucify the laws of love
And drag to dust men born above.

Antiquities are sold at low—
A new world dawns—secure, if slow.

HIGH FAITH

TRUMAN HOLLIS WOODWARD

SO little of pleasure! So much of pain!
Yet happy am I in my woes
That even the wildest summer rain
Is Heaven's drink for a rose.

Out of life's stings and stern rebuffs
Emerge strong men with scars
Who dare assert on the darkest night
That behind the clouds are stars.

And some there are with a deeper faith:
That God bestrides the years,
Patiently suiting His pace to ours,
Teaching us smiles through tears.

CLEANSED

ARTHUR B. DEWBERRY

THE world, I claimed my own
'Til storms of doubt
Burst on my fevered soul,
And left me stranded high
Upon a faith-deserted shore.
But now,
When time has healed
The hurt of my defeat,
I smile with deep content:
The storm, I find,
Was ne'er an enemy of mine;
It washed the fever from my tortured soul,
And left me whole.

THE ANCIENT SPLENDOR

CHARLES HANNIBAL VOSS

HAVE faith in God: this swirling wintry bla
Which threatens all nature with unending
By warm Spring's silent pressure shall at last
Deliver up in peace its stubborn hold.

There is a power beyond the wiles of men,
Eternal yearnings after truth and right,
Which, like the lunar pull on sea and fen,
Commands a sovereign though an unseen migh

Look at the ageless mountains, peak on peak:
Mount Sinai, Carmel, Hermon wet with dew;
They stand in ancient splendor; on their bleak
Summits storm and fire pass in review.

A thousand years are as a single day
With God, and each day long enough with Hir
This year may be a blessing if we pray,
Though every night be black and each day dim.

IN SOME SWEET, SACRED PLACE

WILLIAM L. STIDGER

I THINK sometimes, dear Lord,
That I have seen Thy face
In some sweet, sacred place
Of worship where a Shrine
Is built of Memory, Divine;
Some night when I have seen
With wide and mystic sheen
A star-strewn sky that seems
To drip the dust of dreams;
Some deep, dark moonlit sea
Where Thy voice speaks to me;
There in that Holy Place
I think I see Thy face.

BATON

J. WESLEY INGLES

[Reprinted by permission of *The Sunday School Times,* Philadelphia]

THERE has been an endless tuning of the strings
Of pipes and horns and all the curious things th
music make. The clear and single note
Was struck long years ago in Galilee,
And ever since it can be heard to float
Above the din that mocks at harmony;
Oboes and harps and violins and flutes
Trying their little fragments one by one
But finding, instead of song, that each confutes
The other, and their various sounds are run
Like drops of rain together carelessly.

How long, I often wonder this, how long
Until the raised baton shall tap an end
To jarring fifths? Until the pierced Hand
Shall move all instruments of life to blend
In one triumphant and melodious song
Echoing round the earth on sea and land?

A New World Order

II—Christian Responsibility for the Backward Races

BASIL MATHEWS

n relation to the hundred millions of tribal people who abit Africa and to the whole of the future of their life well as that of other non-Aryan or non-Latin peoples, Fascists and Nazis have perfectly definite and clear- statements about their intentions. An authoritative :ement has been made by Dr. H. T. Becker in his "Die lonial-Pädagogik der Grossen Machte" (The Colonial ucation of the Great Powers)—the first volume of a ies authorized by the Colonial Institute of the Hansa iversity in Hamburg. "The African," he affirms, "must absolutely isolated, as though in a vacuum flask, from political ideas or the moral aspirations of the West." viously, that is the end of any real Christian recon- ıction in African life by the growth of an African ristian community. This is Dr. Becker's own affirma- ı, although he wraps it up in the academic statement t "missionaries, when Germany rules her colonies ıin, must accept and act on the fact that Nazi ideology more comprehensive and authoritative than their par- ılar religious views"—in other words, that Christ must licate in favor of Cæsar.

Hitler says it is hopeless to think of educating the Afri-, so he must remain always in absolute subjection to Aryan. "It is," says Hitler in "Mein Kampf," "an act criminal insanity to train a being who is only an hropoid by birth." The Fascist dogma and practise e been expounded very clearly, as, for instance, in a es of articles by Ennio Giurio in the *Rivista delle lonie* for November, 1939. The native is "to remain ubordinate, and is only to be educated, where that y be necessary, as a technician. There is an intelligent- in Italy which must remain always as the authority. . Our attitude to the natives will be determined ex- sively by what we expect from them. Humanitarian judices are out of place."

Fundamentally, the British Commonwealth of Nations v bases its conception of duty to the subject peoples Africa and the Islands upon the principle of steward- ı and trusteeship. Before and during this war it has ı repeatedly affirmed by the successive British Colonial retaries that the welfare of the African people must the prime concern both of government and of educa- . Thousands of missionaries from Livingstone and lmers on have kept pressing this principle and its ctise directly upon the governments. Our task is to elop the subject peoples and help them to stand upon r own feet, and govern themselves, just as any trustee guardian works to build up his ward in character and acity so that he or she can run his or her own life. netimes we do not live fully up to that ideal, but essen- y the stream runs increasingly and persistently in e channels.

Mr. Malcolm MacDonald as Colonial Secretary twice 1940 made an affirmation, reiterated in other words his successor in 1941, that you cannot have one prin- e of relationship for the dominions, like Canada, that ds for absolute freedom and self-government, and ther principle for the colonies. We must, therefore, ceed in working toward ever-increasing freedom and self-government for the colonies. That is at root a problem of leadership. We have to create the African creators of a new free Africa. The African people within the British rule, through their present leadership, express themselves at this stage of historical development against two solutions that are being offered to them by some intellectual idealists. They do not want independence from Britain, for that would mean subjection to some other power, nor do they want government by a new international body. We have our quarrels with Britain, they say; but they are differences within what we feel to be the family. We are proud of our place as citizens within that Empire. Certainly we do want to see a world plan for the colonial peoples. But we should like to be in that world plan, not as separated items, but as a part of the British Commonwealth of Nations.

Dr. W. Bryant Mumford, as head of the Colonial Department of the Institute of Education of the University of London, has worked out a long-term scheme on these lines for creating a self-governing Africa. He takes the present process of indirect rule through chiefs as the starting point. "Indirect rule" means that the British authority does not displace the chief who is the hereditary head of his tribe. On the contrary, the British authority tries to reenforce the rule of the chiefs so long as they rule justly and without oppression. Dr. Mumford carries this a step further by advocating that Britain should deliberately educate the sons of the chiefs for cooperative government and thus develop in time wider councils of chiefs in the various areas of Africa. In this way you would set up a definite council, almost a parliament, in each area in Africa, *e.g.* in Nigeria, Tanganyika, etc. The new African leaders, through their continuous practise of government and through their association with their experienced British colleagues, will thus be led further and further into the capacity for all-round self-government. At last the project looms in sight of federating these local areas in Africa into one great self-governing dominion, as it were.

Here is a concrete, feasible plan for Africa, shaped along progressive lines that apply the Christian principles of freedom, of equal justice, of harmonious cooperation, and of developing the personalities of Africans and the values of their tribal life. No process of that kind ever has been or can be pursued with success save in proportion as the powers inherent in Christianity rule the lives of both the African and European peoples. Of course no plan is, or can be, in itself Christian. Any scheme—any blueprint—is neutral in itself. Nothing in the world is or can be Christian except personality, individual and in community. If you are to have a Christian world order, it has to be created and run by Christians. The Christian church must create the creators of that new world order, the statesmen, the writers, the economists, industrialists, and labor leaders who will see that the revolutionary mind of God transforms our still largely pagan economic and political order into something nearer to the pattern that is in the heart of God. The Christian community around the world is thus called upon to produce the citizens who

will vote for, and stand for, just international and interracial dealings, men and women who, as traders, civil servants, soldiers, engineers, doctors, nurses, writers, laborers, missionaries, teachers, and statesmen, will work for a world purged of domination and saturated with the spirit of stewardship and trusteeship so that the subject peoples of Asia and Africa shall grow up to become skilled partners in the new world commonwealth.

What, then, of the existing beliefs and religions and tribal practises of so-called primitive peoples? Africans do not really "bow down to wood and stone." They believe that a spirit inhabits that mountain or this tree or rock. They bow down to that spirit. While they have a fear of evil spirits, it is now proved that even before Christianity came to Africa they had a conception of a divine overruling power. They had intuitions of God. They had all sorts of names for Him—from "Blue Sky" to "Guardian," etc. Christianity comes, not to destroy that crude outline, but to make the face of God clear in the face of Christ. This is not a question of uprooting, destroying, or erasing something that exists, but of upbuilding.

African life with its animistic belief in the spirit-world is now being corroded by the acids of our Western industrial, mechanistic civilization. We recruit young men into the mines and other industries, by the million. We destroy their communal spirit by our Western technical values of money and private property. Our industrial economy is breaking up the old tribal system and putting nothing in its place. Christianity is bringing in that sense of community in sonship which can alone save and develop the tribal life of Africa. There are two ways of breaking an egg. You can break it from the outside, which destroys its life—or you can keep it warm and care for it until the developing life within breaks the shell and becomes something fuller and more lovely. That is the "more excellent way" with Africa, as it is with all those peoples in the islands of the seas and in the Malay States and in the Netherlands Indies whose animistic faith and tribal ways of life are being disintegrated by our Western civilization, but whose communities can be saved by being brought into the Great Tribe that is to be—of Christ's world community.

"TRAMPLED"

[Letter from Rev. W. Earl Ledden to his parishioners in Trinity Methodist Church, Albany, N. Y., published in *The Trinity Herald* of November 1]

A strange thing happened one day this summer at Rockefeller Center in New York City. A street much used by the public, was closed for a day. Traffic officers were on duty at both ends of the short street waving automobiles away. Drivers didn't understand it, didn't like it. They had been accustomed to driving over that road, and demanded an explanation. It was a tough day for those traffic officers.

But the explanation, of course, was that Rockefeller Center wanted to maintain ownership of that street which ran across its property. The law requires, so it is said, that such a road must be closed to the public one day a year or it will become public property.

All of which set me thinking. Maybe our lives, our very souls, are in danger of becoming public property! They are thoroughfares for so many jostling interests. It is no easy matter for a man to possess his own soul.

I am talking to myself now, as well as to you. For I am thinking of yesterday and the five meetings (six hours) I felt it necessary to attend. They all dealt with impo matters,—from Boy Scout interests and the Comm Chest campaign to the arranging of the Royden ings,—but I felt a bit "trampled" at the end of the Between meetings I called on the sick and snatched time for study, but I felt pretty much like "public erty" by bedtime.

Well, that's about the way most of us live, isn And if we don't do something about it, we lose co of our lives and possession of our souls.

The solution is not to be found in indolence or ina ity. The work of the world must go on, and we mu our full share of it. But we must so arrange matte to achieve quiet periods for meditation, for devot reading, for communion with God.

Sunday is our salvation. It is the day for us to a the possession of our own souls. Even more, it is day for us to acknowledge and proclaim that our s belong to God. We are not public property. We not be trampled by every trespasser who wants a shor to his particular destination. We don't belong to machines that find us a convenience, or to their driv We don't even belong to the State. We belong to Go

So Sunday lifts its holy hand like some divine tr officer, guarding the peace of the day and the posses of our souls. Thank God for Sunday—and the Sanctu

"MORE CHAPLAINS AND THEN MOR

A REPLY TO ROBERT GRANT ANDERSON, AUTHOR OF "AR CHAPLAIN, WHICH WAY?," PUBLISHED IN ZIONS HER OF OCTOBER 29

FRANK DEBILIO

You say: "No more chaplains."

I say: "More chaplains and then more."

If you recall, the story of Paul, a servant of Jesus Ch our Lord and a prisoner in the household of Cæsar, g like this:

> And after this (his trial) Paul lived two years in the house which he had hired. Every day a soldier was brought from the camp, and Paul was chained to him for all that day. And the next day another soldier came; each day a new soldier was chained to Paul. And to each one Paul spoke the gospel, until after a time many of the soldiers in the camp were believers in Christ; and when these soldiers were sent away, they often carried the gospel with them to other lands. So Paul, though a prisoner, was still doing the good work for Christ.

Did Paul cease his efforts because there was a crisis someone like yourself was saying, "You can no m make religion vital and meaningful to the soldier in tra ing for war than you can preach truth and honesty t band of robbers in the act of robbing a bank or fill station"? Did Paul have so little faith in the power of Holy Spirit?

I say you cannot make religion vital if you have faith in the power of the Holy Spirit to change men; even to change the spots on a leopard's back.

Remember, the "rose-water of religion is sprayed up the minds and souls of men whose lives are keyed week to kill and to destroy," in many more ways th one. And if you do not think so, let me show you on and how in my opinion it can be done and is proba being done by the faithful chaplains of Christ. Not I am not including all the chaplains as you do.

It might, by chance, be one of your boys or broth included in the category of your "nice clean boys,

ing into manhood in the rural churches and Sunday ools," and it is highly possible, if my imagination does run away with me, that he might be going into the ters of a real chaplain of Christ and in all probability ed into a deeper communion with Christ than you to imagine is possible. The personal work of evan- zation by this way of chaplain service would cor- ond to Paul's witness of Christ in the prisons of Rome. once felt the call of God to serve Him in the ranks e army of the United States, and even to this day vision is vivid and new and reinvigorating. I still feel felt at that moment, that the Spirit of God is more erful than the power of Satan, or the power of prin- lities or governments. And I would walk into the s' den as Daniel did with the simple assurance of my in Christ Jesus and the power of His Holy Spirit.

o you think it is human, yea, or even Christian to ch your loved ones drafted into the service of ar, as it were, and keep from them even a morsel of istian food to sustain them for this temporary period ime? How would you feel if your son or brother, might be a real Christian, was drafted, and you knew in the ranks there was not even a sign of the cross overshadow and protect him in this sinister period his life?

know how I feel, and I also know if I were not in process of preparation I would be right there in e way or other preaching the gospel.

Ve Christians should not be concerned if the effective k of chaplains became the chief source of sabotage he army, navy, and air forces. Rather, we should feel icing if this were the case, knowing that in this man- will the kingdom of God come to reign in the hearts men. In this would be the sign of the righteousness God standing beside us, to guide us, to protect us, to p us from the domination of satanic power that we ght fear.

s for yourself, you can't say much, in view of your ertion of the pulpit in time of war to serve as a satanic rument of destruction. Rather, now, you should try to ld rather than destroy as it seems you are inclined to whether consciously or otherwise.

end ministers with courage into the ranks of the aplain Corps, and you will soon find the Word of d spreading throughout the ranks of the soldiers. Then re will be rejoicing in the house of the Lord.

irst I Knew You—Then Christ"

(Continued from page 1025)

h an ordained minister in charge, a man who knows how to make contact with these officers and officials. has that one great knack—not a very good preacher, he does know how to mix with these groups. Little dnesses here and there, and an ever-enlarging circle of nds, and before long the colonel found himself inter- d in this group of people. They seemed to have hold something that made life different.

Ie found the Chinese Christian group intensely patri- ; in fact, he found that they were the very first to y out any program announced by General Chiang -shek. He found them among the first in gifts for ef.

Ie had never had much contact with foreigners either they are such a strange bunch, anyway." But he be- to be interested, for it seemed so strange that they e here in China at such a time. There were frequent bombings; threats of invasion were constantly being heard. "The foreigners have enough money to get out; why have they stayed here?"

Another official had given him the answer, "They are spies." (He had in mind spies for America only.) Well, he decided to learn for himself. More frequent contacts and more friendly acts, more evidences of service to the community.

As a result, there grew up a desire to get at the underneath reasons, the basis of it all. An informal Bible class gradually grew around this man who came and asked for the explanation of this or that passage in the Bible given him by the missionary. Others came with him; now this group has real significance.

Imagine this group of officials, not long here, passing on to some other center, but carrying with them a version of the Christ, not learned first of all from books, but from a life, contagious, radiant, dynamic. The years will feel the touch of this sharing of the Christ; probably the touch will extend through most of China's provinces. "First you, then Christ."

EVERYDAY LIVING by JOSEPH FORT NEWTON

Footnotes

Carl Sandburg gave us a great life of Lincoln, which he described as "a book about a man whose mother could not sign her name, written by a man whose father could not sign his."

"Perhaps," he adds, "that could only happen in America." But so far as the mother of Lincoln is concerned, Sandburg is in error. She was not an educated woman, but she was not illiterate.

As a kind of footnote to the Lincoln biography, Karl Detzer adds a study of "Carl Sandburg"—a story of the prairie Swede, the hobo, the poet, the newspaper man, the singer of strange songs, the teller of odd stories. It is a work of love richly deserved.

It took "a Lincoln-hearted man" to describe Lincoln, one steeped in the faith, feeling, folklore, and grass-root spirit of prairie America, and Sandburg was ideally fitted for that service.

Margaret Leech adds another footnote to the Lincoln saga, in "Reveille in Washington," a book which only a woman could write, clear-eyed in its realism and keen-eyed in its human detail.

Here is democracy in the raw, democracy dazed, confused, muddling through an amazing mess, as it is today.

Here is Washington in its mud, its sandbags, its hotel lobbies, its brothels, its handsome women spies, its churches turned into hospitals, its horde of office-seekers; its wild rumors, its grim reality.

Only faintly do we see the gaunt figure of Lincoln, and we miss him. But we do see the setting of his sorrow, even his home in the White House and the eccentric ways of Mary Todd Lincoln.

As a textbook for the study of war, from its glamour to its ugly odors of gangrene and carbolic, this record will not soon be replaced. We not only see the show, but we see what became of the actors off stage.

Methodist Women at Work

A Plan Worth Trying

The fall meeting of the New England Southern Conference was so different and so successful as to be a method other districts and Conferences may wish to use.

Instead of having a meeting in one church, six full conference programs by means of an organized motorcade were put on for three successive days in six widely separated places.

The personnel of the motorcade included three nationally prominent leaders—Mrs. W. H. Dievler, secretary of organization and promotion of the Northeastern Jurisdiction; Miss Dorothy Weber of the Department of Christian Social Relations and Local Church Activities of the Woman's Division, and Miss Katherine Bieri, missionary to India and recently returned from South America, together with eight Conference officers.

The conferences, conducted from ten in the morning till three in the afternoon, and from four in the afternoon until nine in the evening, were identical in program except for the worship services, which were under district or local leadership. Each day the group that opened the morning meetings left immediately after lunch to be on hand for the opening at the second place. Everything moved like clockwork under the able direction of Mrs. Harold Holehouse, Conference president, and Mrs. Walter Jones, corresponding secretary.

In general, the programs included inspirational addresses by the guest speakers, brief department reports by Conference officers, and forums conducted by the motorcade leaders dealing with the problems and opportunities in the several fields of service.

In attendance the motorcade far surpassed the usual type of Conference meeting. A total of 833 women registered, representing 100 churches. Thus the combined attendance more than doubled the attendance at the Conference meeting last March.

Each meeting of the motorcade was opened by a worship service uniting the assembled women in their common devotion to the kingdom of God, and each "day" closed with an expression in worship and prayer of the commitment each one felt to the tasks ahead.

For the Christmas Program

Methodist women must take the whole world into their thinking at Christmas. Christian women cannot be self-centered during the month that holds the Holy Day. So, whether the December program as given in "Proof Sheets of Power" is being followed or a different program is arranged locally, the Christmas spirit and the Christmas outlook are desirable. Here are a few suggestions taken from material sent out by Mrs. H. W. Detwiler, vice-president of the Northeastern Jurisdiction.

Invitations: It may not be the custom of your society to prepare invitations each month, but do it for the Christmas meeting. Stars, candles, trees are easily outlined and colored, and either as cutouts or on small folders can carry the invitation to the meeting.

Atmosphere: Even the best of programs can be helped or harmed by the atmosphere in which it is given. For the December meeting, use candles and Christmas greens with a map of the world in good display.

If it is to be a luncheon meeting or refreshments are to be served and a favor given, the idea of the theme Great Fellowship of Love," can be carried out b ing small yarn dolls about two inches long, red, black, white, representing racial colors, and giving each person.

Fellowship may be promoted by giving to each as she arrives a small evergreen sprig tied with r bon. After the program, pass out cardboard sta Christmas trees that have been cut irregularly int parts. Find partners by matching these cards, the by two go about the room hunting for pieces of c string, red, black, yellow, white. As the pieces are f they should be tied together. See which couple h longest string when the time is up; then tie all the s together, which will further carry out the idea o great fellowship of love.

Devotions: The service given in "Proof Shee Power," page 41, is excellent.

General Suggestions:

1. By the candles' glow have well told one of the s from "Five Christmas Stories," 10 cents, Friendship Publishers. May be ordered from The Methodist lishing House, 581 Boylston Street, Boston, Mass.

2. "Peace I Give Unto You," by Dorothy Clarke son, 35 cents, from Walter Baker & Co., 178 Tre Street, Boston, Mass. (A perfect play for our war Christmas. Five characters. Time about ½ hour.)

3. "The Angel and the Shepherds," from the "Ben Hur," by Lew Wallace. Get this book from public library and find this passage. It may be given exquisite effect by having Schubert's "Serenade" p in soft accompaniment.

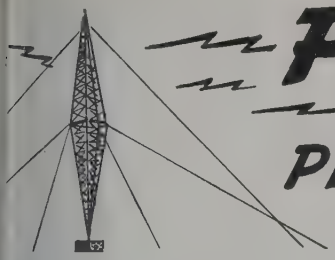
For Christmas Cards

For those who may wish to send Christmas gree to former New England Branch missionaries and do not have their present addresses, the following given:

Mary A. Evans, 82 Chestnut Street, Jamaica Plain, Mas
Clara Pearl Dyer, Chang'li, China.
Lois K. Curtice, 213 Watchung Avenue, Plainfield, N.
Laura Chase, Phœnix Chambers, Dwight Street, Ho yoke, Mass.
Margaret Hermiston, Roorkee, India.
Ruth Manchester, Isabella Thoburn College, Lucknow India.
Mary N. Pearson, Guanajuato, Mexico.
Bessie A. Hollows, Room 618, 169 Yuen Ming Yue Road, Shanghai, China.
Marie Nelson, Quessua, Malange, Angola, Africa.
Mary A. Hannah, R. N., Northwood, N. H.
Mildred Burton, M. D., Berea, Ky.
Janet K. McKelvie, 461 High Street, Manchester, N. H.
Clara A. Nutting, M. D., Tientsin, China.

What Have You to Say?

Again we repeat the question, because either modesty or timidity the post-card shower of sugges asked for on the last woman's page did not materi We should really like to hear from you with an expre of what you hope this page will carry.



FLASHES FROM THE PRESS OF THE WORLD

"reedom Is Made of Simple Stuff"

[azel Parker, in the *Louisville Courier-Journal,* Louisville, Ky.]

rom the archives of broken peace we are ging out old words and dusting them for use again as shining lanterns to lead through the darkness of another war.

Vords like freedom, justice, and truth—of them hard to define, none of them d more frequently than freedom.

ou cannot say what freedom is, perhaps, a single sentence. It is not necessary to ine it. It is enough to point to it.

reedom is a man lifting a gate latch at k and sitting for a while on the porch, oking his pipe before he goes to bed.

t is the violence of an argument outside election poll; it is the righteous anger the pulpits.

t is the warm laughter of a girl on a park ch.

t is the rush of a train over the continent d the unafraid faces of people looking out windows.

t is all the howdys in the world and all hellos.

t is Westbrook Pegler telling Roosevelt w to raise his children; it is Roosevelt let-g them raise themselves.

t is Lindbergh's appeasing voice raised ove a thousand hisses.

t is Dorothy Thompson asking for war; is General Hugh S. Johnson asking her keep quiet.

t is you trying to remember the words "The Star-Spangled Banner."

t is the sea breaking on wide sands some-ere and the shoulders of a mountain sup-ting the sky.

t is the air you fill your lungs with; the t that is your garden.

t is a man cursing all cops.

t is the absence of apprehension at the nd of approaching footsteps outside your sed door.

t is your hot resentment of intrigue, the of your chin and the tightening of your sometimes.

t is all the things you feel and cannot help ing.

reedom—it is you.

Mr. Daniels Resigns

[*The Boston Herald,* Boston, Mass.]

osephus Daniels, who has resigned as bassador to Mexico because of the poor lth of Mrs. Daniels, can look back on career there with satisfaction. Our re-ons with the country are immeasurably er than they have been on many occa-s, and he is entitled to much of the credit the improvement. The successive Mexi-governments have trusted him and coop-erated with him even better than was anticipated. He has never rocked the boat. His successor's task will be a great deal easier on account of the quiet work done in the last seven years.

Mr. Daniels has lived in exciting periods and left his impress on his state and the nation. His two books on his experiences in government, politics, and journalism are a real contribution to our knowledge of big backstage doings. Many people, North and South, hooted at him when, as Woodrow Wilson's Secretary of the Navy, he did away with intoxicants aboard vessels, but his judgment has been proved correct. He banned liquors in the city of Mexico embassy, also, but our Mexican friends, who are not usually teetotalers, smiled graciously at the dry régime, for they admired his devotion to his ideal. They discovered that a man may have his specific prejudice against alcohol and yet be gracious, broad-minded, and delightfully companionable.

Now, it is to be hoped Mr. Daniels will give us just as detailed a story as possible about his former chief, President Wilson, and President Roosevelt's former chief—Mr. Daniels himself. He was associated so intimately with each that he must have a large store of novel, interesting, and valuable information about them and their policies. Fortunately, he writes just as entertainingly at the age of seventy-nine as when he was riding herd on the tobacco companies in North Carolina.

Have a Little Humility

[*The Christian Leader,* Boston Mass.]

If a thing is right, say so. If it is wrong, say so. Have done with pleasantries, concealments, equivocation. Only have a little humility and consider whether you yourself are right or only partly right or not at all right.

"The Fool Hath Said in His Heart—"

[*Liberty,* New York City]

From the Bureau of Census in Washington, D. C., comes an astonishing report. Within two years the production of fiction stories in the United States dropped fifty per cent.

During the same period the sale of the Holy Bible increased by two million five hundred thousand copies.

Of course, there is no fundamental conflict between truth as interpreted in story form and truth in expository teaching. Jesus told excellent stories called parables. But it is a fact that most fiction stories today are frivolous. The trend revealed by the Census Bureau reflects a hunger for nourishment of the human spirit; a revolt both from the illusion of sugary romance and from the disillusion of "realistic" skeptics; a flight back to pure truth.

Perhaps Hitler may have had much to do with this, as he has had to do with so much else in the world!

Hitler, scourge of Europe, threat to human dignity and freedom everywhere, is the ultimate triumph of that cult of sheer reason which for more than fifty years we have been calling materialism.

Hitler *is* materialism incarnate. If materialism is right, then Hitler must also be right. Materialism says nothing can be admitted to exist which is not proved by its own standards of scientific research. No materialist has ever seen a soul; *ergo,* there is no soul. A materialist can look the universe in the face and not see God. For him, then, there is no God. No sign has reached him from the dead, hence there is no life after death.

What then?

Then, the materialist is forced to argue, man has no moral responsibility, unless he invent for himself a system of ethical culture. And we now see that such a system cannot restrain the lawless from doing their worst. With no moral responsibility, man is free to attempt any deed which he thinks he can get away with. Might becomes right. The fittest survive over the graves of the weaklings they slew. Such is the law of the jungle, and such is the law of Hitler. We see that law carried by fire and sword from the Mediterranean to the North Sea, materialism in full cry, atheism at last with its prophet made flesh.

Upon the hideous spectacle mankind looks and knows it is wrong. With renewed faith it comes to us that it can't last because it won't work. While materialism runs its course like a plague over the world, the earth still turns in its mysterious revolutions, obedient to an established and perfect rhythm. And as the world moves, the white spires of uncounted village churches, in Germany as well as in England, in Rome as in Omaha, still rise like pointing fingers to the God of the universe, whose course runs through eternity.

Once it looked as if rationalism would empty the churches under those spires—as if the faithful would forsake the altars of mercy to bow before the golden calf. But the people have seen what comes of paying tribute to the idol in the market place. They watch with horror the march of the Philistines. No more than the materialist can they see God, but in blood and death they can feel His presence; in agony they find that faith which is the substance of things hoped for, the evidence of things not seen.

So we are not reading so many frivolous novels and we are buying more Holy Bibles. We are turning back to the white spires.

Has Hitler brought this about?

God moves in a mysterious way His wonders to perform!

Dr. and Mrs. James I. Bartholomew of Stafford Springs, Conn., are celebrating their sixtieth wedding anniversary on Tuesday of next week, November 18. Dr. Bartholomew is a much-beloved retired member of the New England Southern Conference. Both he and Mrs. Bartholomew are in excellent health. They attend services regularly in the Stafford Springs Methodist Church, and Dr. Bartholomew preaches occasionally. A reception is being tendered them by the members and friends of the Stafford Springs church on the evening of their anniversary.

Rev. Lemuel K. Lord, who is serving his fifth year as pastor of the Methodist Church at Hyde Park, has been appointed to Wesley Methodist Church, Salem, which has been supplied by Rev. George A. Martin since Rev. D. Harold Hickey, as a chaplain in the National Guard, was called into active service. Mr. Lord will occupy his new pulpit for the first time on November 23.

Word has come of the death of Rev. Ernest McP. Ames, for thirty-nine years a member of the New England Southern Conference, at the home of his daughter in the Hawaiian Islands on October 29, after a long illness. Funeral services were conducted in Honolulu on October 30 by Rev. J. Douglas Ewan of First Methodist Church, that city, in the presence of the immediate family. Rev. Robert S. Spencer and Rev. Henry D. Appenzeller of the Hawaii Mission, formerly of Japan and Korea respectively, and Rev. John Dunstan of the Maine Conference were also in attendance. Cremation followed. The ashes are to be sent later to Connecticut.

Dr. E. Stanley Jones is serving as honorary rector of the University of Dubuque, Dubuque, Iowa, the first three days of this week. His duties as announced included the rectorial address on Sunday, and addresses at other campus functions, including a pastors' conference, the next two days. "The Christ of the Indian Road," according to university authorities, was written in Dubuque.

Rev. J. Arthur Dunlop, pastor of the Methodist churches at Barnard and East Barnard, Vt., died suddenly Saturday afternoon, November 1. Funeral services were held at the church in Barnard on Tuesday afternoon, November 4, Rev. J. O. Long of Randolph and Rev. R. H. Moore of South Royalton in charge. Mr. Dunlop joined the Vermont Conference in 1917 and had served nine pastorates in Vermont. His wife survives. There are no children.

S. T. Emery is at home again after his sojourn in the Newton Hospital, where he underwent surgical treatment. He is making an excellent recovery.

Rev. Robert Leonard Tucker, minister of the Indianola Methodist Church in Columbus, Ohio, and director of the Wesley Foundation at Ohio State University, was invited to be the special speaker and to give a series of three addresses at the sessions of the Michigan Annual Youth Conference on the campus of the Michigan State Teachers College at Ypsilanti this last week-end. College students from Michigan and surrounding territory were expected to be present at this gathering. Dr. Tucker was also asked to preach at a service to be attended by all the high schools in Ypsilanti on Sunday evening.

Rev. Guy Allen is the new pastor of the East Harwich, South Harwich, and South Chatham charge, succeeding Rev. S. L. Burson, who has returned to Pennsylvania after completing his course at Boston University School of Theology.

Mrs. John Singleton, widow of Rev. John Singleton, the late pastor of the Methodist Church at Chebeague Island, Maine, has gone to live in Plattsburg, N. Y., where she may be addressed in care of J. Wesley Singleton, 152 Broad Street.

Rev. C. Oscar Ford of Gloucester occupied the pulpit of Arch Street Methodist Church, Philadelphia, Pa., at the evening service on Sunday, November 2. There were more than a thousand people in the congregation, representing eighteen states. In the morning of the same day, Dr. Ford preached for his brother, Rev. W. H. Ford, at Mount Airy Methodist Church, Philadelphia.

The death of Mrs. W. H. (Carrie L.) Layton, an active member of First Methodist Church, Melrose, and mother of Dr. Roy W. Layton of that city, occurred in Kansas City, Kan., on Sunday, November 2. The funeral was held the following Wednesday in First Methodist Church, Melrose, and burial was at Puritan Lawn, Lynnfield. Mrs. Layton was the widow of Rev. Wilfred H. Layton, long a member of the Missouri Conference.

Mrs. Howard M. LeSourd, Grand Sponsor of Kappa Phi, National Methodist Girls' Club, was one of four speakers on the Ohio State University Vocational Information Conference Panel on "Married Women in Public Relations," held in connection with a banquet in Columbus, Ohio, on Thursday evening of last week, November 6. members on this panel discussion were John W. Bricker, wife of the govern Ohio; Mrs. C. C. Shively, president c League of Women Voters of Ohio, and Howard L. Bevis, wife of the preside Ohio State University, formerly a pro in Harvard University.

Dr. C. B. Ketcham, president of M Union College, Alliance, Ohio, called a home of Rev. Joseph M. Shepler of Tow on October 29. Dr. Shepler and Mrs. ler were both graduated from Scio C before it became a part of Mount Union Ketcham attended the alumni gatheri Boston.

Chaplain George F. Rixey, a Meth has been designated by the Chief of C lains to preach Sunday morning, Nove 16, over the Columbia Broadcasting Sys Church-of-the-Air. Chaplain Rixey has s the army more than twenty years and the rank of lieutenant colonel. He joine Missouri Conference of the Methodist copal Church, South, in 1909. Recentl was made a life member of the Ame Bible Society.

Rev. Donald B. Tarr, pastor of the M odist Church at Thompsonville, Conn., elected a member of the board of dire of the Eastern Cooperative League at annual meeting of that organization November 1 and 2 at Earl Hall, Colu University, New York City. Mr. Tar ganized the Martha's Vineyard Cooper Society, and on October 29 founded Enfield Cooperative Society in Thomp ville.

Bishop William Lawrence, who died a home in Milton on Thursday of last at the age of ninety-one, was head of Massachusetts Diocese of the Protestant copal Church from 1893 until his resign in 1926. For sixty years he exercise strong influence in religious, educati and public affairs in this state. He was kn throughout the world for his establishme a church pension fund with a reserv $20,000,000. A scion of one of New land's most noted families, Bishop Law as a young man was headed for a bus career until turned from that purpose by preaching of Phillips Brooks.

Rev. William R. Leslie, pastor of St. M Methodist Church, Brookline, spent four in the New England Deaconess Hospital week for X-rays and examination to d mine the extent of the injuries that he received in an automobile accident the vious Saturday evening. He is now at h again and expects to occupy his pulpit Sunday. Dr. and Mrs. Leslie were no their own car when the accident happe but were riding with friends. Dr. Leslie sitting in the front seat beside the dr The other occupants of the car escaped a severe shaking up. The accident occu when the driver of another machine ign the lights and made a wrong turn in one-way street.

Dr. Dwight Nelson Robinson, who taught Latin at Ohio Wesleyan Unive for the last twenty-five years, died on Th day, October 30, in Delaware, Ohio, at age of fifty-five, of a heart ailment. Dr. inson was a native of Winchester, Mass., a graduate of Harvard. A well-known au

With Our Writers

ALLISON HOPKINSON, Forest Hills; wife of Rev. Arthur Hopkinson, Jr.

ERNEST FREMONT TITTLE, Evanston, Ill.; pastor of First Methodist Church.

JAMES CANNON, JR., Richmond, Va.; a bishop of The Methodist Church.

LEONARD P. IVES, Peekskill, N. Y.; CCC chaplain.

MADELEINE SWEENY MILLER, Brooklyn, N. Y.; poet and author; wife of Rev. J. Lane Miller, pastor of Hanson Place-Central Methodist Church.

CHARLES HANNIBAL VOSS, Cocoa, Fla.; minister of First Methodist Church.

ARTHUR B. DEWBERRY, Sayville, N. Y.; Methodist pastor.

WILLIAM L. STIDGER, Boston; poet, preacher, professor.

TRUMAN HOLLIS WOODWARD, East Hartford, Conn.; minister of First Congregational Church.

BASIL MATHEWS, Boston; professor of Christian world relations, Boston University School of Theology.

FRANK DEBILIO, Boston; a student in the Boston University Graduate School.

lecturer, he was vice-president of the cal Association of the Middle West from to 1940.

hop Edwin H. Hughes preached at Methodist Church, Melrose, Sunday ing and at the Newtonville Methodist ch in the evening.

fessor H. Augustine Smith of Boston ersity conducted a three-day Music al at Belmont Methodist Church, Nash- Tenn., October 24-27, upon the invita- of the Methodist Ministerial Association. y-two local Methodist churches and choirs participated in the festival.

s. Wilbur G. Chaffee has changed her ess from Warwick, Mass., to Sprague se, Crescent City, Fla.

. A. W. Wasson and Miss Elizabeth M. executive secretaries for Latin Amer- Board of Missions and Church Exten- will return to New York on November They have spent the last three months ing the work of The Methodist Church outh America.

EVENTS

he Quinsigamond Methodist Church, for- ly the First Swedish Methodist Episcopal rch of Worcester, the oldest Swedish rch in that city, boasts of having had y three organists and choir directors dur- its sixty-three years of existence. The two years of its history the church had ious persons functioning as organists. first regular organist and choir director Sten Ojerholm, who served twenty- t years. He was succeeded by his son, us Ojerholm, who served twenty-four rs. The present incumbent, Walter Ojer- m, a cousin to Julius, is now in his ninth r. This make a total of sixty-one years of ice as organist in one church by mem- of one family. The Quinsigamond rch, of which Rev. Edwin S. Dahl is the tor, now has two choirs, the Temple oir and the Chancel Choir, each number- forty members, and both singing every day morning. Needless to say, the sing- in this church is an important feature the morning worship service.

he latest figures from the statistical office The Methodist Church, compiled by Rev. omas P. Potter, continue to bear out the ditional longevity of the ministry. Of a en 195 deaths reported at 1941 Spring Con- nces, nearly three quarters of these Meth- st ministers had attained the threescore- rs-and-ten distinction and forty per cent them were over eighty when death came. ere were two centenarians, one reaching , the other 101. Fourteen were in their eties The average age at death was enty-five.

I Dare You! Christianity's Challenge to th" is the summons issued for the twenty- t annual Norumbega District Young ple's Conference, which is to take place t Sunday, from 2.30 to 9.30 P.M., in the Belmont Methodist Church. Worship services conducted by Dr. Roy L. Minich and Dr. Herbert Gezork, discussion groups, a banquet, and a closing communion service of consecration in charge of Rev. D. Joseph Imler, pastor of the church, are the main items in the program.

During recent months the Ipswich Methodist Church has been named the beneficiary in two wills. Austin Lord, a local contractor, who had been a good friend of the church for many years, left $500, the income of which is to be used for current expenses. This amount has already been received and added to the endowment funds of the church. The late Flora B. Bodwell, who died in Beverly during the summer, named the church in Ipswich to receive $200, which is unrestricted.

A six-county mass meeting with the theme "Durable Peace? How Can We Build Its Foundation?" is announced for Thursday evening, November 20, in the First Baptist Church, Philadelphia. The sponsors of the meeting are 100 clergymen of Philadelphia and vicinity. Dr. E. Stanley Jones will be the speaker.

The Interdenominational Commission of Maine took note of its fiftieth anniversary with an all-day meeting November 4 in the First Baptist Church of Waterville. Rev. Ralph F. Lowe of Madison, Maine, conducted the devotions at the morning session, which was devoted to a conference of pastors of federated, community, and union churches. Addresses were made during the day by Dr. Mark A. Dawber, executive secretary of the Home Missions Council; Dr. Warren J. Moulton, president emeritus of Bangor Theological Seminary; President Kenneth C. M. Sills of Bowdoin College; and Dr. Raymond Calkins of Cambridge, Mass. A former president of Bowdoin, Dr. William DeWitt Hyde, was the first president of the commission, serving in that capacity from 1891 to 1917. The present officers of the commission are: president, Dr. W. J. Moulton, Bangor; vice-president, Rev. Arthur Jones, Winthrop Center; secretary, Rev. Ralph F. Lowe, Madison; treasurer, Willard S. Bass, Wilton. Methodism is represented on the executive committee by Mr. Lowe and the superintendent of the Augusta District, Rev. H. F. Aldrich. The anniversary hymn was from Mr. Lowe's pen.

Dr. Hilda L. Ives of Andover Newton Theological School and Dr. Elmer A. Leslie of Boston University are to be in charge of the gathering to be held in the parlors of Boston University School of Theology, 72 Mount Vernon Street, on Monday afternoon of next week, November 17, from three to five o'clock. This occasion has been planned because of the many requests for further information about the ashram, especially numerous since the mission Dr. E. Stanley Jones has recently concluded in North Shore cities. Dr. Ives and Dr. Leslie are well conversant with the ashram, its purposes and administration, and it is certain that a number of persons will avail themselves of this privilege and opportunity.

Jesus' Way of Evangelism

MESSAGE FROM THE GENERAL COMMISSION ON EVANGELISM

Are we distressed and distraught by present world conditions—because of the cruelties of war, because of deep disregard for human life, because of the materialism of the age, because of our pleasure-seeking nation, because of indifferent and selfish churchmen, because of the total sin of our times? Are we heavy-laden in mind and heart? Then we must remember Jesus Christ. We must remember that Jesus faced every problem that we face. He was hindered by the leaders of religion of His day; He grieved because of the hardness of their hearts. He drove money-changers from His Father's house. He was hurt by His own disciples—that they kept the children from Him, that they quarreled about places of leadership. But Jesus kept on praying, fasting, believing, obeying, serving, and loving until His life ebbed out on the cross. Then came the resurrection and the dawn of the new day!

Because Jesus thus lived and thus loved, His passion took Him not only to the synagogue but to the open places where the people meet. He taught not only in the Temple but in people's houses; not only at the well but in the courthouse. He went not only to Jerusalem but to Samaria. He talked not only to Nicodemus but to the wild man of Gadara. He was a personal worker, but He was also an evangelist to the masses. He neglected not the private nor the public worship, but He took time to select and train and send out His witnesses. He loved people; little children gathered about Him. He conducted clinics for hungry people everywhere. He proclaimed that religion is life, both here and hereafter. That was Jesus' way of evangelism. This kind of evangelism must become our kind. If we are to build the kingdom of God, we too must become all things to all men that we may win some to Christ; and commitment to this Christ is the need of the world.

There is a remnant in every church whose hearts are ready. They are praying for a revival—in the churches and in the nation and in the world. The Holy Spirit is brooding over America. The evangelistic fire will spread from group to group if we are prepared and expectant. What is the greatest gift that America can give this war-torn world? It is Christ. There is no doubt about it. Our greatest service to men and nations is to be so sure of our Living Lord that, in word and deed, we may say with the father of Methodism, "I gave them Christ."

Sanctuary Beautified for Anniversary

Celebration by First Methodist Church, Dorchester, of the 125th anniversary of its organization was in progress October 26 to November 2. But previous to the formal observance of the historic date, many things had been done in preparation for it.

The interior of the church had been attractively redecorated; a new art-glass window replaced the one destroyed by the recent hurricane; a new echo organ unit was placed in the rear balcony; the choir loft was extended to accommodate a larger choir; a plentiful supply of the new Methodist Hymnal was secured, largely through gifts by the people; two bronze tablets in memory of former contributors to the permanent funds of the church were erected on the walls of the sanctuary; an eight-foot cross had been constructed to be placed in the rear of the chancel above the pulpit; other minor repairs and improvements had been made. And now old First Church has a beautiful and worshipful sanctuary of the older style.

The anniversary program began Sunday morning, October 26, at the worship service,

FIRST METHODIST CHURCH
DORCHESTER

with the district superintendent, Rev. William Gunter, preaching the sermon. That afternoon the choir, under the direction of the organist, Joseph A. Stanley, assisted by Morley J. Lush at the piano, gave a concert of sacred music. Tuesday evening the Couples Club entertained the people of the parish with a program of music, readings, a few songs by Hum and Strum of WBZ, and refreshments.

Wednesday evening the anniversary banquet was served by a caterer. The occasion proved very enjoyable. Three former pastors, Rev. Webster H. Powell, 1905-13, Rev. Frank G. Potter, 1926-32, and Rev. Lloyd A. Duren, 1936-39, were present with their wives, and took part in the program. Three neighbor ministers, Rev. R. S. Stansfield of the Baptist Church, Rev. H. T. Secrist of the Unitarian Church, and Rev. Samuel Young of the Congregational Church, also were present and brought greetings from their churches. Miss Ella Packard, a member of First Church for the last fifty-seven years, read the history of the church for the last twenty-five years. (Rev. John R. Chaffee, pastor at the time of the 100th anniversary, had written up the first hundred years.)

Thursday afternoon the Woman's Society gave a reception to the Conference and district officers of the society, to which the women of the local churches and "daughter" churches (Stanton Avenue, East Dedham, and Parkway) were invited as guests.

The Sunday school and the Senior and Intermediate Youth Fellowships joined in

JOHN L. IVEY
PASTOR OF FIRST CHURCH

the celebration by having former superintendents and presidents of these organizations return to take part in the exercises.

Sunday, November 2, the closing day of the anniversary program, Bishop G. Bromley Oxnam preached the sermon at the morning service. Informal receptions were given both to Mr. and Mrs. Gunter and to Bishop and Mrs. Oxnam at the close of the services.

Every event throughout the week was attended by large and enthusiastic crowds, and the anniversary is regarded by all the persons who participated in it as a fine success in every way.

Steady Support Needed

The Methodist Committee for Overseas Relief met in Cincinnati October 23, with a good representation from different sections of the country. Discussion revealed a general agreement that there would probably be no repetition this year of a "Compassion Day" like that of last March, and that the Overseas Relief Committee must plan to proceed independently as before under the mandate of the General Conference.

Special emphasis was laid on the plan for the churches to divide their communion collections for the poor between the poor of the local parish and the needy of the world parish. Many churches began this plan on World Communion Sunday, as was evident from the sharp rise in receipts following October 5. It was also brought out that unless the element of sacrifice entered in, the giver would miss something of blessing and the sums given would be inadequate to the continuing and growing needs. The importance was stressed of making children and youth participants in this self-denial offering.

Among the needs demanding immediate attention was the strait in which our Chinese workers find themselves by the cutting off of local support and the immense increase in the cost of living. The full sympathy of our church at home goes out to these sufferers, and the committee was able to make from funds in hand an additional appropriation of $25,000 for this crying need.

With no big special-day appeal, the committee will need the steady support of all our people if it is worthily to represent Methodism in a Good Samaritan ministry to our own brethren and to those of every race and creed who are in distress and despair.

HERBERT WELCH.

Separate, but Together

"We are one army; we march separately but let us strike together," said Dr. Horace F. Holton of Brockton in his address, as president of the Massachusetts Council of Churches, at the Annual State Convention of that organization held on Wednesday of last week, November 5, at Winthrop Street Baptist Church, Taunton. Dr. Holton asserted that, if the church is to retain its moral and spiritual leadership, we must think together, act together, and sense the importance of our mission.

The large attendance at the meeting testified to the excellent work of the program committee. Prominent national leaders addressed the convention, beginning with Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, who gave the opening address. Speaking on "The Political, Economic, and Religious Bases of a Durable Peace," Dr. Van Kirk urged that church people study the kind of world they want and the economic, political, and religious foundations needed to bring such a peace to reality. Now is the time to prepare for peace, he said.

In the period devoted to reports and statements of the department chairmen, Rev. Edwin B. Dolan told "How the Comity Department Works" and Dr. Samuel A. Eliot spoke on "A United Approach to Social Responsibility." Dr. Frank Jennings reported for Rev. J. Lester Hankins on "A Church Peace Program." Rev. Allen W. Clark, speaking for the Department of Town and Country Church, gave illustrations of the work done. Dr. Hugh Penney described the work being carried on for the men in service in the army camps.

Dr. William Wallace Rose conducted the worship service at noon.

Luncheon was served at 12.30 by the women of the Baptist Church. While the people sat about the tables, Mrs. Frank K. Singiser, president of the Massachusetts Federation of Women's Church Societies, introduced Mrs. Henry H. Meyer, who spoke on "A Message from the Women of China to the Women of America."

Dr. Frank Jennings, executive secretary of the council, gave his report at the afternoon session. A panel discussion on the peace problem was conducted by Dr. Van Kirk, assisted by Mrs. Henry Eaton of the Young Women's Christian Association, Dr. Norman Padelford

s College, and Dr. Ashley D. Leavitt vard Church, Brookline. American bility for world troubles was clearly out. Any plan must be backed by eneration of human nature.

resolutions committee presented the d Bill for endorsement. After dis- the endorsement was given 33 to 8. officers for the ensuing year were as follows: president, Horace F. Hol- ce-presidents, Everett M. Baker and Eaton; recording secretary, Lois H. treasurer, Howard W. Selby; auditor, T. Butler. Department chairmen are: Edwin B. Dolan; Evangelism, George International Justice and Goodwill, r Hankins; Religious Education, John ingier; Social Relations, Samuel A. Town and Country, Allen W. Clark. the vacancy caused by the election Selby to the treasurership, William ed was made a director, his term to in 1942. Other directors elected, their o expire in 1944, were: Clarence C. , Phillips E. Osgood, Victor V. Sawyer, Douglas Swaffield. William J. Burger, rl Knudsen, John Q. Parkhurst, and n B. Rice were elected members-at- heir term to expire in 1944.

the business session, the "Oppor- and Responsibility in Weekday Re- Education" was presented by Dr. John ingier and statements were made by harles F. Lancaster, Dr. Daniel W. , and Dr. Erwin L. Shaver.

Fellowship Dinner was addressed by rrest L. Knapp, general secretary of orld's Sunday School Association, who on "Through Christian Education to d Christian Community."

Luther A. Weigle, dean of Yale Divin- hool and president of the Federal l of the Churches of Christ in Amer- ve the address at the closing session evening. His subject was "The Relig- oundations of American Democracy."

J. MANLEY SHAW.

ovidence District Letter

★

ARD C. HARRIS, Superintendent

District Conference held the last of ber and the Conference on Christian ion early in October have set the pace trict activities this fall. Both sessions productive of suggestive and stimulat- eans for church advance. Special inter- been created along the lines of Chris- ducation in harmony with Bishop mley Oxnam's Area Program. At the f writing, three subdistrict educational ences are about to be held as follows: y, November 4, Pearl Street, Brock- Vednesday, November 5, First Church, cket; Thursday, November 6, Wash- Park, Providence. The sessions open upper at 6.30; conference groups for mental discussions follow. Besides the superintendent, the members of the staff who are in charge are E. A. R. L. Samuelson, E. A. Shepherd, Dahlquist, and Florence Stevens. It is ed that the pastors, general superinten- departmental heads, and members of ards of education will attend.

District Men's Meeting is scheduled to d Saturday, November 15, in Cente- nary Church, Attleboro. The session will open at 5 P.M. with a general discussion of lay activities in charge of the district lay leader, J. Bruce McCullough. Supper will be served at 6.15. The principal speaker will be Dr. Fred P. Loring of the University of Maine, lay leader of the Maine Conference.

The ministers of the district and their wives have met recently in a series of sub- district social groupings. The Providence Circuit were the guests at the parsonage in East Greenwich, with Rev. and Mrs. G. A. Dahlquist; the Brockton Circuit, at the par- sonage in North Easton, with Rev. and Mrs. Hollis French; the Pawtucket Circuit, at the Arnold's Mills Community House, Rev. and Mrs. R. L. Roberts, hosts. These gatherings are planned as monthly events throughout the present church year.

Members of the district and Conference will pay their respects to the oldest living member of the New England Southern Con- ference, William J. Smith, 909 Roosevelt Avenue, Pawtucket, R. I., who will observe his ninety-ninth birthday, Monday, Nov- ember 3. Mr. Smith is remarkably active for one of his years. He will assist the pastor of his home church, E. A. Miller, at the communion service, Sunday, November 2.

The churches of the district are responding quite encouragingly to the appeal for ZIONS HERALD subscriptions. Of thirty-one quarter- ly conferences held thus far, only six have failed to register new subscribers. It is ex- pected that some of these will yet join the honor list.

The attitude of willingness upon the part of the churches to accept the benevolent ask- ings has been extremely heartening. The churches formerly members of the Eastern Swedish Conference have evidenced an admirable spirit in assuming the obligations of their new relationship. We are sure that these churches are going to prove valuable members of our Conference family, and we welcome them most cordially. The Friend- ship Street Church, Providence, under the leadership of C. A. R. Liljewall, is planning an immediate program of church property renovations.

The church at Hanover, under the en- thusiastic leadership of Archibald Bartington, is engaged in the remodeling of the church building, and the installation of a new fur- nace.

Embury Church, Central Falls, E. A. Ting- ley, pastor, has added materially to the beauty and worshipfulness of its sanctuary by redecorating and relighting this structure. Plans are in process for a more extensive improvement program.

One of the most effective weekday relig- ious educational programs on the district is being done in the city of Woonsocket in con- nection with the City Board of Education. F. T. Bertram of First Church is a mem- ber of the interchurch faculty.

An effective program of evangelism is be- ing launched by George H. Parker, Confer- ence chairman of the Commission on Evan- gelism.

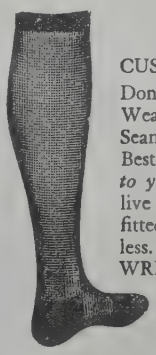
Morris J. Morgan, DePauw University 1940, and now a member of the middler class at Boston University School of Theology, will assume the pastorate at Berkeley, suc- ceeding Ernest W. Saunders.

The superintendent has been deeply im- pressed, in going about the district, with the evident desire of the various churches to increase the worshipfulness and efficiency of their structures. This is indeed a promising indication.

A special committee at North Stoughton is engaged with the district superintendent in a survey of the community and possible resources in an attempt to provide for the continuation of the parish.

——A gloomy contrast is sometimes drawn between the church as it is now and as it was a generation or two ago, crowded, vital, and powerful. But if we could be magically whisked back to those grand days of the long queues and the golden eloquence of the great Dr. Blank, we should hear the older folk complaining and contrasting the present decadence with the real greatness of the days of Dr. Superblank forty years ear- lier still. And so on. The truth is that the churches have always been dying. Even the seven of the Apocalypse were no better than they should be. . . . "The church, my lord," said Beza to Charles V, "is an anvil which has outworn many hammers." The churches are at it again now, dying before our very eyes. Wait and see.—D. W. LANGRIDGE, in *The Christian World,* London.

SAFE RELIEF *for Varicose Veins*



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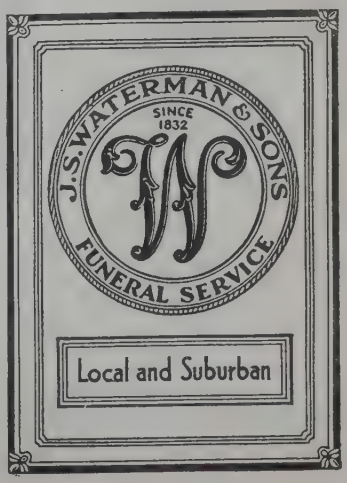

FORMERLY AN AUDITORIUM, NOW A SANCTUARY

NEW CHANCEL OF HARVARD-EPWORTH METHODIST CHURCH, CAMBRIDGE

Transformed

The seemingly impossible has been accomplished. What was formerly the auditorium of Harvard-Epworth Methodist Church, Cambridge, is now completely transformed into a sanctuary—a place of rich beauty and dignity, conducive to reverence and the spirit of worship.

A special service of dedication was held on Sunday afternoon, November 2. Bishop G. Bromley Oxnam officiated. Participating with the bishop in the service were Rev. William Gunter, superintendent of Boston District; Rev. Fred Winslow Adams, former pastor of the old Harvard Street Church, and Rev. Hamilton M. Gifford, former pastor of the old Epworth Church and present pastor of Harvard-Epworth. Charles Belluche, chairman of the board of trustees, formally presented the sanctuary to the bishop for dedication.

The new sanctuary was made possible largely by the merger last February of Harvard Street and Epworth churches into Harvard-Epworth Methodist Church. In March the old Harvard Street property was sold and it was decided that the most strategic manner of investing the money would be to remodel and beautify the auditorium of Harvard-Epworth.

The architectural firm of Collens, Willis & Hubbard was engaged to draw up plans, and during the summer months the work was completed. Instead of the old pulpit-centered, amphitheater style of auditorium with its semicircular pews and slanting floor, its maze of aisles and its towering choir-loft, there is now an altar-centered, churchly sanctuary with a divided chancel, new straight pews, a level floor with a central aisle, new lighting and new fixtures throughout. What was formerly the width of the auditorium is now the length of the sanctuary. The seating capacity is slightly larger than before, and the acoustics are greatly improved.

Memorial gifts, including altar and pulpit, helped to make possible the creation of this sanctuary without incurring indebtedness.

Already there is evidence of the wisdom of the church in making the change. The attendance at services has almost doubled, and the increased interest of the students in particular has been notable.

HAMILTON M. GIFFORD

PASTOR OF HARVARD-EPWORTH CHURCH

Harvard-Epworth Church is the home of the Wesley Foundation at Harvard University, and, situated as it is on the campus of Harvard, it has the responsibility of ministering to the 284 Methodist students enrolled at Harvard this year who come almost entirely from other states than Massachuse The Wesley Foundation at Harvard, one the largest religious student organizati in Cambridge, is Methodism's answer to missionary challenge presented by this s dent group, and the unusual interest this in church attendance on the part of students is a testimony to the church's visi in creating this beautiful new sanctuary

A Statement

from

THE METHODIST PUBLISHING HOUSE

Beginning with the October-Decem 1941 quarter, a radical change was made the method of handling Church School erature orders. In the past, such orders s to the Boston House were copied and relay to New York and Cincinnati to be filled a shipped to our customers, only a small st of literature being kept on hand at Bost

Now all orders are filled and shipped fr Boston to customers in the New Engla Area, and a large stock of Uniform, Gro Graded, and Closely Graded Literature required for this purpose.

In making our plans to take care of t work for the October-December quarter, made a liberal allowance for an increase sales, but our estimates were too low. have literally been "swamped" with ord and our personnel and facilities have be taxed to the limit to handle this increas business. Therefore, some orders have n received as prompt attention as we sincer wished to give—some mistakes have be made.

The demand for the Methodist Literat throughout the whole of Methodism has ceeded expectations and consequently o Publishing Department has had to repri some of the periodicals several times.

We appreciate the kindness and patien of our friends at this particular time a make every assurance that we will be w prepared to give prompt and efficient servi to our customers in the future.

E. M. McNEILL, Manager,
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THE PRESENT RELIGIOUS CRISIS IN EUROPE

Dec. 1—The Tragic Continent and Its Conflicting Forces. Dec. 4—Church and State on the European Continent. Dec. 8—Three Perils for European Protestantism. Dec. 11—The Church of Faith in a World of Chaos. Dec. 15—The Church and the Churches. Dec. 18—A Vision of Reconstruction.

Adolphe Keller, D. D., LL. D

Professor at the Universities of Zurich and Geneva, Switzerland, Director of the Ecumenical Seminar and the European Central Office for Interchurch Aid.

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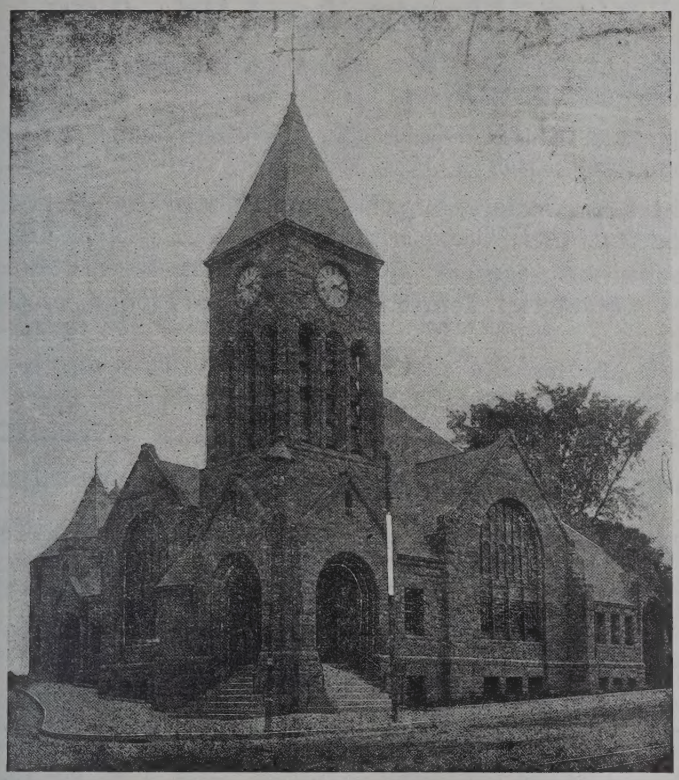

Left—Baker Memorial Methodist Church, Dorchester, erected fifty years ago.

Above—Rev. Henry William Bock, the present pastor.

den Jubilee

ker Memorial Methodist Church at ım's Corner, Dorchester, celebrated its th anniversary the week of October 26 Jovember 2. The program opened on lay morning the 26th, when Rev. Walter y of Springfield, a former pastor, hed the anniversary sermon.

Wednesday evening, Mrs. Mae Merrill ley directed a pageant that she had en on the history of music down through different periods. The Baker Memorial , Keith Hatfield, director, was assisted he Howard Avenue Methodist Church and by members of the 20/40 Club e two churches. Also on the program ared the Crescendo Club from the Rob- Gould Shaw House in Roxbury and the ahee Mandolin Club.

Thursday evening, the anniversary ban- and "Old Timers' Reunion" was held Bishop G. Bromley Oxnam as the speaker of the evening. Keith Hatfield was the soloist, with Margaret Faulkner as accompanist. Joe Mitchell Chapple, author and poet, closed the evening's program with gracious greetings.

The concluding service of the celebration was held on Sunday morning, November 2, when Rev. William Gunter, superintendent of the Boston District, preached the sermon and, as on the previous Sunday, the choir of the Howard Avenue Church sang with the Baker Memorial choir. Mrs. Esther Paulsen from the Howard Avenue Church was the soloist.

Baker Memorial Church had its beginnings in March, 1876, when Rev. W. G. Leonard was employed by the Sunday School and City Missionary Society to organize a Sunday school. He leased the old Governor Eustis house, in which General Washington was once a guest, on Shirley Street. The field was so promising and the need of a place of worship so apparent that a few persons, with self-sacrificing devotion, determined to build a chapel. In August, a lot on Howard Avenue was leased and the building was started. On October 30, 1876, at the house of Mrs. B. J. Pope on Howard Avenue, Rev. David Sherman, presiding elder of the Boston District, organized a Methodist church. The chapel was finished and dedicated November 26, 1876. The first pastor was Rev. Alfred Woods, who was present at the anniversary banquet on Thursday evening and addressed the gathering in a vigorous manner. Mr. Woods, now ninety-four years of age, is the oldest living member of the New England Conference.

In 1889, by the fortunate investment of the bequest of Sarah Baker by the executors of her will, there had accumulated a good sum toward the building of a church, which, according to the conditions of the will, must always be a "free church." It was then decided by the trustees of the New England Conference to ask the church on Howard Avenue to sell its property, add the proceeds to those of the Baker estate, and build a new church at Upham's Corner to be called the Baker Memorial Methodist Episcopal Church. This plan was accepted, and the society left its chapel and began holding services in Winthrop Hall, opposite the site of the proposed church. The cornerstone of the new church was laid June 5, 1890, and the edifice was consecrated June 14, 1891. In 1902 the mortgage was canceled and the church was dedicated free from debt.

Later the building on Howard Avenue came into the hands of the Norwegian-Danish Methodist Church, which afterward became the Howard Avenue Methodist Church and which is now a part of the New England Conference.

Rev. Henry William Bock serves both the Baker Memorial Church and the Howard Avenue Church as pastor.

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Mr. Editor!

(Continued from page 1022)

why the very obvious failure to denounce Stalin and his crusade against church and religion. Can it be that the HERALD has a blind spot which apparently enables it to make an "immoral compromise" with the Communists and willing, "if not to condone, at least to excuse the awful injustice" of the crimes of Russian Communism?

It does not inspire confidence, to say the least, to note the terrible inconsistencies into which the editorial policies of the HERALD have been leading its readers in recent days. I, for one, do not intend to support a situation that will exchange one Nero for another, or one tyranny for another. The United States should have nothing to do with either of these unholy systems.

CLARENCE F. AVEY,
Pastor Starrett Memorial Methodist Church.
Athol.

[The editor collaborated with Mr. Poeld in the production of the article to which our correspondent refers. The editor also strongly commended the contribution to the attention of HERALD readers by giving Mr. Poeld's background of knowledge of Russia in an editorial note on page 980 of the same issue in which the article appeared.—EDITOR.]

Vigorous Dissent

In the sermon published in ZIONS HERALD October 29, Dean Hough assumes that those who do not favor sending our youth across seas to slaughter and be slaughtered are callous to the "cries of the cruelly persecuted" in Europe. How does he know this? He cannot. He misjudges those who hold that the proposed cure for the suffering will only add to it a hundredfold. They may be wrong, but to accuse them of callousness or "putting their moral intelligence to sleep" is unjust.

Again he assumes that those who disagree with him on the question "misunderstand the times." This may of course be true, but in so confused a situation, whose roots reach in a tangled mass so far back into history, who can be sure that his own view is the correct one? The misunderstanding *may* be on the part of those who think that *this* time the world can be made safe for democracy by rushing into the slaughter. We should all like to know "what Israel ought to do," but such knowledge will not come by raising "ringing words" or "clarion speech of the trumpet." There has long been too much of this kind of thing. That a large number of Americans are not too easily moved by it is not necessarily to their discredit. They prefer clear ideas to clarion calls. There was a time when the confident cry "God wills it" was enough to stir men to ill-considered action. And a quarter of a century ago the reiterated slogan "This is a war to end war" was potent. In these days they want to be shown. They insist on seeing a reasonable connection between the goal and the blood-soaked path that they are told will lead to it. They would like to see the fervid orators show that they themselves are ready to leap into the mire, the filth and vermin of the trenches and take part in the "moral (!) action" that they so glibly recommend to their younger brethren. No one is able to show any logical connection between sending the flower of our youth to die in Europe and the salvation of Britain and Russia or of democracy. This may be confidently asserted. So let the trumpet rest and the "ringing words" be still until we can see more clearly than anyone now can "what Israel ought to do."

WILLIAM GOODWIN AURELIO.
Boston University.

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F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

A Preacher of Vision

Rev. Charles H. Van Natter, a retired member of the New England Southern Conference, died very suddenly at his home in East Greenwich, R. I., on Tuesday, October 14, as noted in a previous issue of the HERALD.

Mr. Van Natter was born in New York City, March 11, 1868, the son of Thomas J. and Elizabeth Onderdonk Van Natter, and was educated in the schools of New York. He graduated from Drew Theological Seminary in May, 1893, and in June was appointed pastor of the Methodist Church in Scituate, Mass. The following year he joined the New England Southern Conference, and within its bounds, during the next forty years, he served fourteen charges. After his retirement in 1934, he made his home in East Greenwich, R. I.

Possessed of a sunny, winning personality, Mr. Van Natter made a warm place for himself in the hearts of his parishioners and among his brothers of the Conference. He was a preacher of vision and strength. His life and his rich spiritual messages won many to the Christian life.

His first wife, who was Mary Dougann of Brooklyn, N. Y., at the time of their marriage in June, 1893, died at Oak Bluffs April 7, 1926. On May 29, 1929, Mr. Van Natter married Helen M. Hughes, deaconess, of Fall River, who survives him.

On Saturday, October 18, funeral services were conducted at the home by Rev. G. Albin Dahlquist, pastor of the East Greenw Methodist Church, and at the church by district superintendent, Rev. Leonard C. H ris, assisted by Rev. T. Arthur Mosley Rev. Ira W. LeBaron. Interment was Spring Valley, N. Y., the home of Mr. V Natter's forefathers.

Conference Woman's Meeti

The first annual meeting of the N Hampshire Conference Woman's Society Christian Service was held at the Clarem Methodist Church, October 30, with the C ference president, Miss Bessie M. Edson, p siding.

The morning session opened at 10.30 w devotions led by Mrs. Charles C. Chay Regular and annual reports were given officers and department secretaries. The port of the nominating committee was ceived, and the following officers w elected for the coming year: president, M Bessie M. Edson, Littleton; vice-preside Mrs. William S. Lane, Lawrence, Ma recording secretary, Mrs. Harold L. K Whitefield; corresponding secretary, M Corolyn Crowell, Concord; treasurer, M Harold Andrews, Concord; secretary of m sionary education, Mrs. W. S. Mitchell, C cord; Christian social relations and lo church activities, Mrs. Warren Davis, Nash Wesleyan Service Guild, Mrs. Richard K logg, Dover; young people's work, M Joseph Stopford, Derry; students' work, M O. M. Polhemus, Rochester; children's wo Mrs. T. R. Palmer; supplies, Mrs. Mau Wood; literature and publications, M Jetta Searle, Methuen, Mass.; spiritual li Mrs. C. C. Chayer, Manchester.

Luncheon was served to more than a hu dred visitors by the hostess Woman's Soci of Christian Service.

The afternoon devotions were led by t pastor of the church, Rev. D. S. Barnett. paper was read by Mrs. Gilbert W. Wieti

The Challenge of the Church to :n in a World at War," and Mrs. J. K. had for the subject of her paper "The :nge of Our Religious Educational am." The speaker of the afternoon was Franklin P. Frye of Littleton, whose t was "The Parable of Pam." Music was hed by Mrs. Bruce Wilson of Concord Mrs. D. S. Barnett of Claremont.

'as announced that the Southern District l meeting would be held November Central Church, Lawrence, Mass.

Annie B. Lord, Rec. Sec.

e Coops Are Comin'"

: Cooperative League of the U. S. A. nnounced that a new film on coop- es is now available. "The Coops Are n'," produced by the Harmon Founda- in cooperation with the Cooperative ıe, was photographed in connection the first All-American Co-op Tour this summer. Here, for the first time, is a atic portrayal of American cooperatives tion.

ty educators, churchmen, government ls, journalists, and cooperative leaders all parts of the United States and da gathered in Columbus, Ohio, in and traveled 2600 miles through nine Western states visiting cooperatives of description.

he Coops Are Comin'" pictures coop- e mills and factories, wholesale houses, operatively owned department store, nlined grocery stores, co-op gas sta- credit unions, rural electric cooper- , insurance companies, and the first ratively owned oil refinery and oil in the United States.

e film is a 16mm. silent, 2½ reels in n, and is available in color and in black white.

mplete information may be obtained the Cooperative League, 167 West 12th , New York City.

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BOOKS JUST RECEIVED

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The Church and the New Order. By William Paton. The Macmillan Company: New York. Price, $1.50.

Divided They Fall. A Plea for Unity. By Richard B. Scandrett, Jr. Harper & Brothers: New York. Price, $1.

God Is My Fuehrer. By Martin Niemoeller. With a preface by Thomas Mann. Philosophical Library and Alliance Book Corporation: New York. Price, $2.75.

Hell's Ramparts Fell. The Biography of John Murray. By Clarence R. Skinner and Alfred S. Cole. The Universalist Publishing House: Boston. Price, $2.

In the Shadow of the Cross. By Frederick K. Stamm. The Macmillan Company: New York. Price, $1.50.

On Guard. By Joseph R. Sizoo. The Macmillan Company: New York. Price, $1.

Windows on Life. By Carl Heath Kopf. The Macmillan Company: New York. Price, $2.

Church Register

Herald Calendar

Ashram meeting, Dr. Hilda Ives, speaker, Boston University School of Theology, 72 Mount Vernon Street, 3 to 5 p.m., November 17

Boston Methodist Social Union, Students' Night, Dr. Fred S. Buschmeyer, speaker, Hayden Memorial Building, 685 Commonwealth Avenue, November 17

Alabama Conference, Mobile, Bishop W. T. Watkins, November 19

Mississippi Conference, McComb, Bishop J. L. Decell, November 19

North Georgia Conference, Atlanta, Bishop A. J. Moore, November 19

Savannah Conference, Forsyth, Ga., Bishop L. H. King, November 19

Methodist Conference on Christian Education, Nashville, Tenn., November 25-28

South Carolina Conference, Florence, Bishop L. H. King, November 28

Board of Missions and Church Extension, Annual Meeting, New York City, December 1-4

Atlanta Conference, Covington, Ga., Bishop L. H. King, December 3

Council of Bishops, St. Simons Island, near Brunswick, Ga., December 9-12

Universal Bible Sunday, December 14

Student Recognition Day, December 28

Second National Methodist Student Conference, Urbana, Ill., December 29-January 2

Association of Schools and Colleges of The Methodist Church, Annual Meeting, Hotel Cleveland, Cleveland, Ohio, January 5, 6

TITHING BULLETINS—Layman Tithing Foundation is now putting out tithing pamphlets in four-page bulletin form, printed either with pages 2 and 3 blank or with 1 and 4 blank. The printed pages carry any one of thirty-two of the Layman tithing messages. Send for free samples. When you write, please give your denomination, also mention Zions Herald.

Layman Tithing Foundation,
740 North Rush Street,
Chicago, Ill.

Bits of Fun

"How did you get all those freckles?"

"I think when I was a baby my mother let my face get wet too much and it rusted."—*Exchange.*

"What is your idea of a clever woman, one who can see the point of a joke?"

"No, a woman who can laugh at a joke without seeing the point."—*Exchange.*

"Whenever I look at you," said the young man to his fiancée, "I think of those marvelous glamour girls you see in the pictures."

"Do you really," said his fiancée, highly gratified.

"Yes, but what's the good? A fellow like me has to be satisfied with what he can get!" —*Stray Stories.*

"Is there hot water in your house?" asked one small boy of another.

"There is," replied the other, "and I am always in it."—*Montreal Star.*

Along a country road came a $2000 limousine. As it caught up with the small car, the owner of the big car could not resist the temptation to slow down and jolly the other driver a bit.

"Goodness, man," he said, "what is it about your car that makes such a dreadful rattling sound?"

"That? Oh, that's the $1500 jingling around in my pocket," said the small-car driver.—*Virginia Methodist Advocate.*

Husband—Darling, this steak tastes like burnt leather.

Wife—My, what strange things you've eaten in your life!—*Atlanta Two-Bells.*

"Do you know, Uncle," said little Jane, "that a baby that was fed on elephant's milk gained twenty pounds in a week?"

"Nonsense," said Uncle James. "Whose baby was it?"

"The elephant's," said the little girl.—*Windsor Star.*

"Oh, I'm so glad to get my feet on vice versa again," said the lady as the airplane landed.

"My dear," said her friend patiently, "you don't mean vice versa, you mean terra cotta." —*Selected.*

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

On the First Line of Defense

THESE facts tell their own story:

1. Two-thirds of our people in New England live in communities ranging from 5,000 population to around 100,000. About one-tenth live in communities of less than 5,000. Approximately a quarter are concentrated in the seven largest cities.

2. Yet, according to a study by the American Medical Association, some forty per cent. of New England's doctors are in the biggest cities and fifteen per cent. in the smallest communities—in other words, more than half where there is only one-third of our population. This study shows that in communities of 5,000 or less New England has a higher ratio of physicians to population than any other section of the country, and in the larger cities New England ranks close to the top. But in all the population groups comprising the middle range of communities, New England comes last.

3. This average distribution of physicians is **not** the distribution of Boston University doctors. Close to a thousand of them are in New England. Twenty-five per cent. are in the largest centers, fifteen per cent. in communities of less than 5,000, **and sixty per cent. are in smaller cities and towns where two-thirds of our people live and where we have fewer doctors proportionally than any other part of the country.**

Necessarily the training of physicians can best be conducted in the large city containing the hospitals, laboratories and other facilities, as well as the personnel, essential for the best clinical teaching. For this reason Boston is under a special obligation in the matter of medical education. The responsibility for providing New England with the doctors needed to care for the sick and to maintain health must fall chiefly on this city. To meet the responsibility is a duty which Boston, as the first community in New England and dependent for its well-being upon New England, owes to its neighbors.

As an agent of the community in the discharge of that duty, Boston University School of Medicine is serving with distinction.

A PEACE-LOVING CITIZEN BY PAYING $1,052 TO TRAIN A STUDENT DOCTOR FOR ONE YEAR MERCIFULLY MINISTERS TO SUFFERING HUMANITY TODAY AND FORTIFIES THE NATION'S HEALTH TOMORROW.

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